

A Study of Translation Lapses in Commercial Advertisements in Selected Broadcast Media in Sokoto Metropolis

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ABSTRACT

This work examined some lapses in translation of product adverts and news items in selected media stations in Sokoto metropolis. The main data for this research came from Hausa – translated broadcast texts from Rima FM, Rima TV and Vision FM Sokoto. These stations were chosen by means of purposive sampling. The original texts were from English and translated into Hausa. The research highlighted some of the challenges of translating and jingles from English to Hausa in these stations by the translators. It identifies translation lapses made in commercial adverts in Sokoto broadcast media and determine the sources of these lapses and suggest ways of overcoming such lapses. This research is a qualitative research based on analysis and results of data collected to come up with some of the findings of the research are lapse in spellings, problems of word division, lack of conformity and misuse of words. It investigated some obstacles to effective translation in broadcast media houses. Looking at the basic translation issues of form, invariance and equivalence which determine whether the meaning contained in the source language is actually being transferred into receptor the language. It's obvious there are lapses in commercial adverts from English to Hausa and vice-versa. This has been as a result of the differences in language structures and cultures between source (English) and target (Hausa) languages continue to blur effective translation in broadcast media.

GENERAL INTRODUCTION

Introduction

This chapter presents the background to the study, statement of the problem, aim and objectives, research questions, scope and limitations, the justification for the study etc.

Background to the study

Translation has been an age long issue to which several scholars have paid attention to not merely because of the need to conduct a research but for the necessity to resolve the challenged that accompanies it. Translation has become necessary in recent times because of several reasons. One of such is because of the diversity of the modern society, where people who do not understand the original language of communication still reside and it is important because there are the wide coverage of the media. However, in the Northern part of Nigeria, Hausa is the Native Language and no media organization can have a wide and effective coverage (most especially to the rural community) without translating their essential information or programmes in Hausa. Thus, by implication, this means that translation enables the media organization to reach those people at the grassroots and it will widen their coverage.

Hence, by translating the information, it enables the people at the grassroots to actually connect to the global world because they now have a clear understanding of the information that is been communicated to them. With this, people become conscious of their environment.

Statement of the Problem

Despite the ever-increasing need for translation, the effectiveness of the translation has been shrouded with several lapses that has impaired the meaning thereby giving rise to misinterpretation and misconception. This has continued to put a question mark on the quality of information that is circulated by the media station most especially Rima FM, Rima TV and Vision FM, which are based in Sokoto metropolis.

Elites and other stakeholders have continue to complain about the quality of the translation of these media station in terms of misuse of copula elements, misuse of compound word, punctuation error (outright ommission or use of inappropriate one), syntax lapse and lack of conformity with the original message in the English version.

This has actually changed the meaning of several messages and even watered down the content of other messages. It is base on some of these problems that this research seeks to study the translation lapses in commercial advertisements in these three media stations and recommend ways of addressing the persistent lapses of translation from English language to Hausa in these media stations.

Aim and objectives of the Study

The main aim of this research is to examine the lapses evident in translation from English to Hausa in the selected broadcast media in Sokoto metropolis.

The following constitute the specific objectives of the study

1. To identify translation lapses made in commercial advertisement in the three selected Sokoto Broadcast media.
2. To determine the nature of the lapses.
3. To identify the ways of overcoming such lapses.

Research Questions

This study attempts to answer the following questions:

1. Are there translation lapses in commercial adverts in media stations in Sokoto?
2. What is the nature of the translation lapses?
3. What are possible ways of addressing the translation lapses?

Scope and Delimitation of the Study

The scope of the study is within two Radio stations and one television station which are; Rima FM, Rima Television and Vision FM, in Sokoto metropolis. Seventeen (17) announcements were sampled from all the three stations (re sampled from Rima Television. Eight are sampled from Rima FM, Rima Television and Vision FM are to be used for data from each station) while thirty questionnaires were administered on the respondents.

The study is restricted to translation lapses in commercial advertisements in selected broadcasting media in Sokoto Metropolis. Though there were some shortcomings with the editors due to lack of co-operation from them. This made it difficult to access the relevant advertisement materials in their Achieve. Assuming there

was easy access, more materials would have been used across many areas so as to have a broader view of all this lapses.

This study focuses on commercial adverts in the broadcast media in Sokoto metropolis. Much attention is given to lapses in the area of the translation made by announcers in the media houses. The study is also concerned with how good translations can be achieved. Getting respondents to relevant respondents to fill the questionnaire was a big issue as several persons preferred to listen to radio stations such as BBC Hausa which informed the reduction of the sample size to 30. This research would have been richer if the sample size was larger. Also, human-material source problem due to insufficiency of funds. The researcher would have increase the number of media stations that were sampled for the study but due to the financial implication it had to be restricted to only three.

Justification for the Study

Even though several researches have been done on translation lapses, none available to the researcher examined the lapses in commercial advertisement most especially lapses involved in translating English to Hausa in those commercial advertisement on Rima FM, Rima Television and Vision FM, in Sokoto metropolis. This would serve as the contribution of the research to the body of knowledge.

Hence, the findings of this research would enable the media stations to know the effect of translation lapses on the audience and how to checkmate them before it affects their performance.

Also it would enable them to consider certain criterials before employing a translator, and editor or even a reporter. While also the findings of this research would be of immense benefit to the reports, most especially the translator to see a need to go for retraining. In addition, this research if made available would help teachers to know improve in their teaching so that they would be able to produce students that would be competent translators in the nearest future.

Synopsis of the Selected Media Stations in Sokoto Metropolis

Rima FM

Rima FM, the Sokoto State Broadcasting Corporation started as one of the seven relay stations of the then Nigerian reinfusion services under the then Post and Telegraph. At that period, all sub-stations in the north used to hook up with mother stations in Kaduna. The Kaduna station then hooked up with Lagos for special programmes and news that were prepared and disseminated forum BBC London through Radio Ghana, Accra. Actual Radio Broadcasting started in Sokoto between 1952-54 with Malam Debnas Dungu Maiduguri as the first officer in charge. The pioneer staff consisted of four programmers, four programme assistants, a messenger and a gardener.

While the incorporation of the Nigerian Broadcasting in 1957, Sokoto station became the provincial broadcasting station. It was empowered to generate one programme of particular interest of the indicated local community.

Rima Television

Sokoto State Media Corporation (Rima television) Channel 21 is a television station owned by the Sokoto State Government. The station was established in 2001. The station has strength of 115 staff. The P.M.B of Rima television is 2156 and their slogan is “Voice of the Caliphate”.

Vision FM

Vision FM, 92.1 Sokoto is a community network that currently operates 12 hours each day and 7 days a

week. It commenced its full operations in Sokoto in 2015 and is now currently the most digitalized station in the entire Sokoto state, with a 10kw transmitter via an 8bay stainless dipole antenna which enables them to cover as wide as 250km. the radio is managed by international broadcasters of high repute, with over 35 years of experience at the British Broadcasting Corporation (BBC) and Voice of America (VOA), in community radio network. The station covers over 18 out of 23 local governments which no other network can boast of 50% of. Their revenue comes from on air advertising and sponsorships while other incomes come from public sources such as local authorities.

REVIEW OF THE RELATED LITERATURE

Introduction

This chapter features reviews of related literatures on translations. Issues reviewed include: translation industry in human history, towards the definition of translation, elements of translation, types of translation, qualities of a translator, requirements of a good translator, basic translation techniques and lapses in translation

Translation Industry in Human History

In the European Union alone, the turnover of the translation and interpreting industry was estimated at 5.7 billion euros (Homes, 2008). Yet, the study of translation as an academic subject only really began in the second half of the twentieth century. In the English-speaking world, this discipline is now generally known as ‘translation studies’, thanks to the Dutch-based US scholar James S. Holmes (1924-1986). In his key defining paper delivered in 1972, but not widely available until 1988, Holmes described the then-nascent discipline as being concerned with ‘the complex of problems clustered around the phenomenon of translating and translations’ (Holmes, 1988b, P.181). By 1995, the time of the second revised edition of her *Translation Studies: “An Integrated Approach”*, Mary Snell-Hornby was able to talk in the preface about ‘the breathtaking development of translation studies as an independent discipline’ and the ‘prolific international discussion’ on the subject (Snell-Hornby 1995, Preface).

Mona Baker, in her introduction to the first edition of “*The Routledge Encyclopedia of Translation*” (Baker and Malmkjcer 1998: xiii), talked effusively of the richness of the ‘exciting new discipline, perhaps the discipline of the 1990s’, bringing together scholars from a wide variety of often more traditional areas. In 2008, the second edition of the *Encyclopedia* shows how far this discipline has evolved. It comments on ‘new concerns’ in the discipline, its growing multidisciplinary, and its commitment to break away from its exclusively Eurocentric origins, while holding on to the achievements of the past decades’ (Baker & Saldanha 2009: xxii)

Towards the Definition of Translation

The great civilizations of ancient Egypt, Greece, Rome and Persia flourished for among other things, their penchant for contact with other civilizations. That contact was largely made possible by overcoming one major impediment, namely the language barrier. To overcome the language barrier, there was a constant need to transfer messages from one culture or language into another and vice versa. Presently, the situation is the same in the modern world. The desire for message transfer today could be seen particularly in the domains of education, governance, mass media, commerce and marketing, religious propagation, legal proceedings and international diplomacy. Translation is the process through which a message transfer takes place at national, continental and global levels.

Invariably, the role in the transmission of knowledge globally and particularly via the media world, is through translation. A local event happening in the Amazon forest of Latin America gets known instantly by everyone around the globe thanks to translation. Diplomacy and intergovernmental relations are largely

made possible by conveying messages across the languages of the officials involved, just as international business and marketing is conducted through the same method, irrespective of the business men and women's languages, ethnicity, race or nationality. Legal proceedings also heavily rely on translation especially in multilingual countries or at the international levels. By this submission, it becomes clear that translation is an indispensable process not only in the domains cited above, but also in all aspects of human endeavour. Translation is the communication of meaning from one language (the source) to another language (the target). Translation refers to written information, whereas interpretation refers to spoken information.

According to Catford (1965) and House (1977/1981) translation is the transfer of information from one language to another, it is an activity that affects the two languages involved. These scholars were concerned with prescribing methods of translating from one language to the other in order to reproduce it in the target language's message that is equivalent to that of the source text. One of such prescriptions was suggested by Vinay and Dabene (1958) where seven methods or procedures are used for translation: borrowing, calque, literal translations, transposition, modulation, equivalence and adaptations.

The first three procedures manifest in direct translations as they involved transposing the source language message element, while the last four, which are called oblique, involve an upsetting of the syntactic order of the source language. Arneheim (1974), translation is an art whose basic techniques involve cognitive process related to thinking, calculation and problem solving etc. According to Arneheim (1974) and Fauconnier (1985), the major objective is to bring out the translator in every reader keeping in check what ought to be done when translating a message from one language to another.

Translation is ultimately a human activity which enables human beings to exchange ideas and thoughts regardless of the different tongues used. Al Wassey (2001) views the phenomenon of translation as a legitimate offspring of the phenomenon of language. Since originally, when human spread over the earth, their languages differed and they needed a means through which people speaking a certain language (tongue) would interact with others who speak a different language. Accordingly translation is the comprehension of the meaning of a text and its forms and reproduces that meaning with the very different forms of a second language.

According to Merriam Webster (1974) translation as an act, process or instance of translating such as rendering from one language to another, also the product of such a rendering a change to a different substance, form or appearance, conversion a transformation of coordinates in which the new axes are parallel to the old ones. The process of forming a protein molecule at a ribosomal site of protein synthesis from information contained in messenger.

Elements of Translation

A translator who acquires the basic requirements presented above, also needs to take care of the elements of good translation in order to beautify his work of translation. Certainly, these elements contribute in the adjustment of various procedures in translation. These elements should be taken care by the translator. The meaning, the lexical selection, the syntax, grammar; the phonological adjustment, the receptor language receptors, the style and the connotative meaning (Sar?i 2006).

Meaning:

It is quite essential to simulate a reader to the meaning of the translated work. This is because wherever one reads or sees of translation, one will appreciate the piece only when meaning is established. Therefore, no matter how competent a translator is, he has to consider the transitional meaning. In other words he has to evaluate the content of the receptor version to make sure that it is in conformity with that of the original version. A translator should be semantically understandable rather than misleading the receptor language

receptors (Sar?i 2006).

Fidelity or quality in translation is achieved once it is agreed that a text in language B is equivalent to that in language A. There is no doubt, this indicates that the whole issue of translation relies on the ability to obtain the natural equivalent responses from the receptor language audience, and this is possible.

The “principle of dynamic equivalence” is primarily directed towards the equivalence of response rather than the equivalence of the form. For that, (Nida 1969: 166-167) emphasizes that a natural rendering must be in conformity with:

1. Receptor language and culture as a whole.
2. The context of the particular message.
3. The receptor language receptors. (Sar?i 2006)

The value of the message in the receptor language should relatively be equal to that of the original text. Otherwise the rendering will not provide the receptor language receptors with an exact or similar idea of the original. Thus, if exact or similar idea is not attained, then a translator ends up in misinforming the audience. However, if a translator is able to transfer the exact or similar idea of the original to the audience. It is believed that an exact or similar response could be observed in the receptor language clients. The definition of translation as put forward by (Darbelnet 1977) consolidates the significance of meaning in translation activities.

The operation which consist in transferring from one language to another all the elements of meaning of a passage, and only these elements, while ensuring that they remove in the target language their relative importance as well as their tonality, and also taking into account the relative differences presented by the cultures to which the source language and the target language corresponded respectively (Simpson 1981).

On the significance of meaning therefore, before a translator continues, he should try to determine the meaningful relationship between the words and combination of words. He should also determine the referential and special combination of words (idiomatic structures) as well as connotative meaning.

Lexical Selection:

Some words are semantic opposites. That is to say they have opposite meaning while others are synonymous. That is to say, they have same or similar meaning. In translation the quotation of their being synonymous is very crucial. This is because when two or more words have the same or similar meaning in the receptor language, it would be discovered that one of them could best represent their equivalent in the source language. This gives considerable room for lexical selection. This is because out of the number of words there are in the receptor language which are synonyms, it would be discovered that one will be best to translate their equivalent in the source language in a particular context. Example: the English words “Sad/unhappy: and the Hausa phrases bata rai/kona rai. If we want to translate any of the English words with one of the Hausa phrases, there is the need for selection depending on the context for instance.

“He made her sad/unhappy” to “ya bata mata rai”

That a system of translation usually consists of certain procedures that can be elaborated, in the sense that the surface structure (the message in the source language) is analysed in terms of grammatical relationships and the meaning of the words as well as combination of the words. It is also pertinent to note that a translator should observe the need for restructuring the message in the receptor language. The uniqueness of language denotes that each language has its own peculiar grammatical structure which is observed according to the linguistic rules of the language for that reason a translator should try his best to see that he uses appropriate and acceptable structures in the receptor language, not going directly by the structures of the

source language. For instance, “Audu went” means “Audu ya je”. In English pronoun is used in place of a noun, therefore, if there is a noun, then a pronoun will not appear, otherwise the English grammatical rule is violated. Here, one cannot say “Audu he went”, simply because it is “AuduYa je” in Hausa. This is for the fact that in Hausa the underlying form is no longer a pronoun, but a tense or aspect. Moreover, gender distinction is another practical phenomenon among languages. In English, there is no gender pertaining to object pronoun i.e animals, places or things as they are represented each by the pronoun “it”, while in Hausa there is masculine and feminine for all objects. Hausa differ in its gender consideration.

Considering the Receptor Language Audience:

This is a very important element in translation. A translator should always think of his/her clients so that he/she can use relevant method and procedure choices (Sar?i 2005). Qualities in translating some types of material may be linked not only with the knowledge of language as a whole, but also to the understanding of the Audience for whom translation is purposely carried out. Some audiences are educated while others are not.

Similarly, there is gender distinction which needs to be considered. Age and other social status are also considerable. Each of the above factors counts for the type of style and lexical element to be selected. For instance a linguist will always want to talk of phonemes and speech sounds while others, will only talk of alphabets or consonants. Some statements are vulgar to females but acceptable to males. Likewise some words and statements are familiar only to old people, while others are only to the youth. It's very essential that a translator considers of the type of audience. However, in a situation whereby one is making translation for the general populace, he should try as much as possible to use a generally conventional style and lexical selection.

Both the old and young male and female as well as educated and uneducated Hausa native speakers can understand the adapted word ‘Biredi/Burodi’. The essence of communication is understanding (Yule, 2002). The moment the receptor language clients will react to the word “Biredi/Burodi”, relatively, the same way an English speaker sill react to “Bread”. The objective of translating is achieved. The source language author uses certain device or method to capture the attention of his categorical clients. Hence, translator should take note of it and employ it as much as possible to capture attention of the same category of people.

Connotative Meaning:

A translator should take care of the connotative meaning of words in the original version and try to realize their relative equivalents in the receptor language (Sar?i 2005). The connotative meaning of words is such aspect of meaning which deals with the emotional reactions of the receptor to words. Definitely, people react to words in different ways depending on the words and the circumstance of usage. Circumstance of usage may determine the reaction. Words are reacted to weakly, strongly, affirmatively and sometimes negatively circumstances.

Some words have connotative meaning that is related or has verbal taboo. This type of words are in most cases, avoided by the native speakers and therefore should be taken care of by a translator or avoid negatively sensitivity on the part of the clients (Sar?i 2005). The verbal taboos are words that can be negative or positive. Any word with negative taboo should have conventional and appropriately cultural way for rendering it. Even though all native speakers of language know these type of words. They usually try to avoid them in favor of more agreed way of stating their meaning so that the meaning of the message intended is not lost. The best way to observe this element is by becoming acquainted with the culture of the speech community. For example it is quite suspicious to say “kagayar mini da matarka in place of “Greet your wife for me”. A translator can use any of the alternatives accepted by Hausa culture. In place of “matarka”. These include mai dakinka “uwargida” “Amarya” or even masu gidan as the case may be. All

these must be observed by a translator or supplement his basic requirements.

Types of Translation

Depending on its nature, purpose, and form, translation could be of different types and are briefly discussed below:

Word-for-word Translation

This is the kind of translation in which the message is translated word for word from the source language to the receptor language, regardless of its conformity to the, actual message (Sar?i 2006). This translation type is often undesirable for it does not makes sense. Consider the following:

People should not take the law into their hands

Mutane kamata bai dauki doka cikin nasu hannaye (Skinner,1982)

In limited contexts, however, such as in linguistic descriptions of languages unknown to readers of a text, a word-for-word translation is allowed in conjunction with the free type discussed.

Literal or Direct Translation

This type of translation suggests that the literal meaning of the source language is transferred directly into the receptor language irrespective of the actual meaning (Sar?i 2006). For instance:

People should not take the law into their hands

Bai kamata mutane su dauki doka cikin hannunsu ba

The long arm of the law is far reaching

Dogon hannun shari 'a yana da tsawo

Free or Literary Translation

This method gives a translator a complete freedom to use every opportunity he has in order to make correct rendering. The method always wants a translator to consider the linguistic and cultural contexts of the message to be translated. It emphasizes the attainment of contextual rather than prestigious meaning of the message.

It is a known fact, as previsiously stated that no two languages are found to be the same in all respects, though they serve the same communication purpose for that reason, a translator may use more words in the receptor language to translate few words in the source language and vice-versa. The most important thing is the attainment of the real meaning. This denotes that free translation neither considers the number of words in the source language nor does it consider the individual meaning of words in a given structure. It always looks at the meaning of words in a conext. Moreover, the method considers the use of linguistic and cultural conventions of language usage. Free/contextual method of translation is the one by which a translator is capable of translating all sorts of texts. Both literary and technical, literal and idiomatic. The method provides a translator with all chances of rendering the meaning which is relatively equivalent to that of the source language.

Using free/contextual method in translating idioms, is a situation by which an idiom in the source language is paraphrased by what JacobSon (1959:9) called “intralingual translation”. This means the translator,

translates the idiomatic signs into non idiomatic signs of the same language, and then renders the meaning in the receptor language. Therefore whenever, there is no idiomatic equivalents in the receptor language or if the translator is incompetent of knowing or finding the equivalents, he should resort to free/contextual method to transfer relatively the same meaning of the idiomatic expressions. Example:

1. There is a “breach of promise” between Bitrus and Ngozi
2. Alkawarin aure tsakanin Bitrus da Ngozi ya rushe

Qualities of a Translator

There are several quality that a good translator has to pocess and they are discussed below:

Knowledge:

A translator must possess vast linguistic knowledge of both the source and receptor languages, including their various styles, dialects and varieties. That is to say, he or she essentially needs to be bilingual. He or she must also be familiar with the subject matter of the message being translated, e.g. astronomy, marketing, religion, etc. Where the translator lacks such knowledge, consultation with experts, or of reference materials, become necessary. It is only by doing so that clarity and naturalness would be ensured (Sar?i 2006).

Training:

A translator may be knowledgeable in both source and receptor languages, but may lack training. To be a good translator, one needs to undergo a professional training on the art and science of translation itself. This could be long or short-term according to one’s needs (Sar?i 2006).

Objectivity:

It is part of professionalism in translation that one remains objective regarding the message being translated. That is to say, where a message runs foul of the translator’s ideology or belief, he or she should remain steadfast and objective in encoding the same view in the receptor language. In other words, the translator ought to preserve the meaning of a message no matter its nature (Sar?i 2006).

Intelligence:

A translator must be sharp, quick-thinking, and alert, i.e. possess superior intellect. This becomes necessary especially given the fact that translation could be instant, such that the translator is given no time to think or consult reference materials before the message transfer. A slow, clumsy, and dimwitted person cannot meet these needs (Sar?i 2006).

Requirements of a Good Translator

In order to become a good translator, the translator most process certain qualities which are basically required.

Knowledge and Expertise in two languages

Translation involves the use of two languages Therefore a translator must be bilingual and must possess a good command of the two languages (Sar?i 2005). The linguistic competence in both source and receptor languages provides a translator with the ability to exploit the resources of the receptor language in order to provide the needed impact on and achieve the desired responses from the receptor language audience.

Despite the disparity among languages, they in certain circumstances have meeting points. It is not surprising if a word or a sentence, proverbial, idiomatic or literal in one language have natural equivalents in another language (Yule, 2002). But if a translator is weak in any of the two languages, he might not be aware of the contextual correspondents in the receptor language. If this problem arises, the translator cannot carry out the task of translation successfully. The translator should not confine himself to the ability to read, write or speak the languages, he must at the same time, attain certain expertise in the languages.

These together will provide him with full awareness about the circumstance of usage (Yuh'adani, 2005). This is for the simple fact that words used precisely by the same persons in different circumstance usually disclose quite different meanings. For examples, the word "weed" can be a noun or a verb depending on the situation of usage. As a noun, it is "an unwanted wild plant especially one which prevents crops or garden flower from growing properly", while as a verb it is the use of a hoe to work from the furrow or remove the unwanted grass from the place where crops or garden flowers grow. Right from the definition the difference between the term as noun and as a verb is clear, therefore, a noun "weed" means (ciyawa/ciyayi).

Another example the word 'discharge' can contain different meanings especially in an active and passive voice sentences (Schaeffne, 2001). They are as follows:

1. She discharged her duty well.
2. She was discharged from the prison.
3. Means – Tayi aikinta daidai
4. Means – An sako ta daga kurkuku (Schaeffner, 2001)

When it comes to statements, the situation is the same as all languages contain "fixed expressions" which could not be translated without language competence. This is because a translator faces some difficulty which he has to overcome if he wants to convey an accurate message from source to receptor languages. (Rufai 1983) stated the difficulties.

The message (meaning) has been formulated in the terms and structures of the original or source language. Therefore, the translator has to understand the meaning (not always as easy as it sounds), secondly, the message has then to be put into the terms and structure of the other language. The message (meaning) should remain the same though the form will be different in both languages.

This trend of facing difficulty by a translator is more considerable in translating fixed expressions. This is because idiomatic words do not stand for their literal meaning in the source language.

Decoding and Encoding

Decoding and encoding could not be possible, moreover, the need for linguistic competence in translation can be summarized by Nida and Taber (1969) calls "three phases of technical procedure". He called the first phase "Analysis of source and receptor language". In this phase, Nida explicated that a translator has to be bilingual and should possess complete command of the respective languages He also has to be bicultural participant in the respective speech community. Nida continued to maintain that a translator should have understanding of linguistic structures of the two languages not only in the usual type of transfers from one language to another but also in relation to the type of transformation which occur within a specific language. Malumfashi and Yakasai (2004, p. 5) agreed that "A translator needs to do is try as much as possible to master both the source and receptor languages.

Acquaintance with the Culture

Some linguistic scholars believe that language and culture are two sides of the same coin. Language

expresses culture and culture controls the use of language (Sar?i 2005). That is why a translator must be conversant with the culture of the two languages to be able to use the languages appropriately and conventionally. Every culture contains some taboos which are positively or negatively expressed in language the knowledge of conversance with the culture will provide the translator with the ability to control the taboos effectively. In essence, the ability of a translator to be bicultural participant in their respective speech community will provide him with full understanding of the conditions at which words. Fixed expressions argots, euphemisms and proverbial statements are used. For example the word “father” means “Uba” in Hausa, however, the word in the two languages is used differently (Sar?i 2005). In English one can say:

“Extend my regards to your father” Cited in Yunusa (1977):

The sentence cannot be translated into Hausa without considering the needs for semantic adjustment on the lexical item “Uba”. This is because it is always father in English. That is to say the connotation is positive. But, in Hausa the connotation can be positive or negative depending on the situation (Sar?i 2005). It is inappropriate to translate it as:

“kagayar mini da ubanka” Cited in Sarfii (2007)

This type of rendering is not correct and unacceptable even to the younger Hausa cultural speaker because it contains some negativity in it. The use of the phrase “Ubanka” is quite abusive.

Knowledge of the Subject Matter

Among requirement of a good translator is the knowledge of the subject matter. The translator must have or acquire a thorough experience on the topic treated in the text of the source language a text may be literal or technical. In most cases, a single word or statement may appear in both. When David (1992:344) was discussing on the significance of source language competence, he at the same time supported the knowledge of the topic treated in the source language text thus:

Translators not only need to know their source language well they must also have a thorough understanding of the field of knowledge covered by the source text...”

Example of the English word “root” which can have various meanings depending on the text or topic in which it appears consider the following “Root of a problem”. In this context the word will take the meaning “Tushe” as in Tushen matsala”. But, when we botanically talk of “root” it will definitely take a different meaning. In the statement “The root of a tree”, the word “root” changed meaning from “Tushe” in Hausa to “Saiwa”. So the statement will now be translated as “saiwar bishiya/tace”. Instead of “Tushen itace”. When the same word goes into the field of dentation, it will again take another different menaing as in the root of tooth”. In which the term root will take the meaning “Jijiya” as in Jijiyar hakori”.

Endurance and Perseverance

This is another important requirement of a good translator. Translation is a tedious bicultural activity which needs complete attention and patience. So acquiring the quality of endurance and perseverance is one of the ways a translator could achieve greater success in attaining the closest natural equivalents whoever lacks this quality is among those who produce unqualitative version which is addressed by (Steiner 1975) and quoted in (Simpson 1981), A bad translation is one which is inadequate to its source text for reasons which can be legion and obvious. The translation has misconstrued the original through ignorance haste or personal limitations (Simpson 1981). Hasty judgment has no position in the treatment of lexical items. Therefore a translator must endure and persevere. This quality helps to make a translator courageous and persistent in finding out the correct meaning and appropriate rendering of all unknown terms and

expressions. This can be done by the use of world books dictionaries and encyclopedias as well as consulting professionals in the field covered by the text. The quality also provides a translator with the ability to read the text at least three times for the first time in order to be familiar with the content of the text for the second time to be able to identify and sort the unknown lexical items and phrases for better treatment, and for the third time in order to render the message into the receptor language.

Idiomatic Method of Translation

This is a procedure by which idiomatic statements in the source language are translated by their idiomatic equivalents in the receptor language. In other words translating idiomatic statement with idiomatic statements. This method calls for high level of language competence and cultural conversance.

Basic Translation Techniques

Translation is communication. Experts in communication theory argue that successful communication is one in which the message sent is exactly the same message received. Failed communication is the opposite. In the same vein, successful translation is one that transfers the original message intact. When the translation causes trouble in understanding or results in zero communication, it is then a failure. Some techniques are provided below which when observed would result in successful translation and thus prevent failure in the process. The techniques, however, are not exhaustive but illustrative (Sarbi 2006).

Lapses in Translation

According to Sarbi (2005) lapse is a bad thing and it means that one party has failed to fulfill its obligations under a translation's contract. It is concerned with the compilation, study and analysis of errors made by second language learners and aims at investigating aspects of second language acquisition (Sani, 1999).

Similarly, error analysis was first used as a way of studying second language acquisition in the 1960's (Rufa'I, 1978). Error proved difficult to examine whether there is an error at all, and if so, what exactly constitutes it. The distinction between error and mistake cannot easily be made either as, there is usually more than just one way to classify an error. Errors are difficult to identify. There is a multitude of possible causes (e.g. communication strategies, personal factors, external factors) "error taxonomies often confuses description with explanation" thus, providing little to help learners (Johnson, 1998, p.112).

According to Lennon (1991) an error is a linguistic form of combination of forms which in the same context and under similar conditions of production would, in all likelihood, not be produced by the speakers native speakers counterparts; meanwhile (Crystal, 1990) defines error analysis in language teaching and learning is the study of the unacceptable forms produced by someone learning a language, especially a foreign language.

Errors are as (Slinker, 1969) indicates are important for the language teacher because they indicate the learners progress in the language learning, and they are also important for the language researcher as they provide insight into how language is learnt and finally errors are made significant to the language learner as they get involved in hypothesis testing.

Researchers in the field of applied linguistic usually distinguish between two types of error. Performance errors and competence errors. Performance errors are these error made by learners when they are tired or hurried. Normally, this type of error is not serious and can be overcome with little effort by the learner. Competence errors, on the other hand, are more serious than performance errors since competence errors reflect inadequate learning in this connection. It is important to note that (Gefen, 1979) distinguishes between mistakes which are lapses in performance and error which reflect inadequate competence.

Other researchers (Burt and Kiparsky, 1974) distinguish between local and global error. According to them local errors do not hinder communication and understanding the meaning of an utterance. Global error on the other hand, are more serious than local errors because global errors interfere with communication and disrupt the meaning of utterances local errors involve, noun and very inflection and the use of articles prepositions, and auxiliaries. Global errors, for example, involve wrong word order in a sentence. Finally, language learning errors involve all languages components. The phonological, the morphological, the lexical and the syntactic. An example of a phonological error is the lack of distinction between and among Arab learners, so we hear them saying ‘pride and brison’ for example instead of bird and prison. An example of a morphological error is the production of such errors as woman’s, sheep’s, and furniture’s. A lexical error involves inappropriate direct transition from the learner’s native language or the use of wrong lexical items in the second language. Example of lexical errors are: this is the home that my father built and the clock is now ten. Finally, examples of syntactic errors are errors in word order, subject verb agreement, and the use of the presumptive pronoun in English relative clauses produced by Arab ESL learners as illustrated in; the boy that I saw him is called Air.

RESEARCH METHODOLOGY

Introduction

This chapter deals with the theoretical framework chosen for this study and the method applied in conducting this research. It states how the research is designed as well as the method of data collection, analysis as well as discussion of the result and the findings

Theoretical Framework

The theoretical framework adopted for this study is the functionalist approach.

Theory of Translatorial Action

This theory, proposed by Holz-mantari, draws a lot from action theory and communication theory. The theory sees translation as transferring information embedded in one culture to receivers in another culture and the translator is the expert saddled with the responsibility of this information transfer concepts from communication theory. Holz-mantarri identifies the players in the translatorial process: the initiator, the person in need of the translation; the commissioner, the person that contacts the translator; the source text producer or author; the target text producer, the translator or translation agency: the target text user, teachers for example and the target students in the translational process.

Skopos Theories

Skopos theory was developed in Germany by Hans Vermeer in 1978. Translation should be produced to suit the purpose for which it is needed in the target culture, the source text is oriented towards and is in any case bound to the source culture. The theory explains that text as an offer of information and translation as an offer of information existing in a particular language and culture to members of another culture in their language. The needs of the target text receivers determine the specification of the Skopos and the selection made from information offered in the source text (Schaeffner 1998:236). Thus, translation goes beyond linguistic considerations to also encompass cultural issues. Vermeer also gives two further rules: coherence rule and fidelity rule. Coherence rule stipulates that the target audience to understand their background knowledge and situational circumstances while fidelity rule focuses on the intertextual relationship between the source text and the target text (Schaeffner 1998:236).

Functionalist Approach

The second half of the 20th century, however witnessed some paradigm shift in translation studies, especially with the publication in German of Kathrina Reiss and Hans Vermeer's "Foundation for a General Theory of Translation" and Justta Hultz-manttari's "Translatorial Action. Theory and method", both in 1984, set the pace for what is later known as functionalist approaches to translation, these are in practice, approaches that see translation as a communicative action carried out by an expert in intercultural communication (the translator) playing the role of a text producer and aiming at some communicative purpose (Nord 2001:151).

One of the major proponents, Vermeer (1987:29) declares that linguistics alone is not effective because translation itself is not merely or primarily a linguistic process, and that linguistics has not yet formulated the right questions to tackle our problems (Nord 1997:10). Quite a good number of translation scholars subscribe to functionalism: Vermeer (1978, 1989, 1996), Reiss and Vermeer 1984, 1991, Nord 1996, among many others. This theory is the most suitable for this research and would be adopted for this research because it explains that there are more than one factors that affect translation.

Research Design

Being a descriptive research, mixed method was used to include both descriptive and analytical methods. The methods used in this research work are qualitative and quantitative approach. For the qualitative approach the content analysis was used. Under the content analysis, Hausa and English version of commercial announcement were selected at a random and sampled. They were analysed via identification, description and interpretation of the data inline with the set research objectives

Under the quantitative approach, questionnaires were administered the respondents who were regular listeners and/or viewers the three media stations under this study. The inputs from the respondent seeks to further validate or corroborate the information and the findings from the content analysis of the selected text.

Population of the Study

Commercial announcement from Rima FM, Rima TV and Vision FM also constituted the population for this study. Also, nature of the population i.e the respondents who are regular listeners and viewers of the programmes of the selected media stations with varied levels of educational qualification and social exposures. They cut across journalists, lecturers, teachers, traders etc. The respondents were selected based on their interest in translation of news broadcast in English to Hausa.

Sample and Sampling Technique

The sample for this study include thirty (30) respondents who were listeners and viewers of the programmes of the selected from Rima FM, Rima TV and Vision FM. They were all purposively sampled. Also the research obtained 17 different commercial advertisement from the three stations i.e 17 English copies and 17 translated version which were in Hausa.

Methods of Data Collection

Since this research intends to look at the processes used in the translation of commercial advertisements in the selected media stations in Sokoto metropolis, it selected the data on translation randomly from the English and Hausa versions of the commercial advertisement. Additional data were collected through the questionnaire interviews. In all primary form of data were collected for the study while secondary data was obtained from library sources such as textbooks, journals, magazines etc.

Instrument of Data Collection

Both primary and secondary data were collected. The instrument used for the collection of primary data was the questionnaire. The researcher also used randomly selected text for data analysis. Scholarly works such as books, articles and the internet were used to gather the secondary data.

Sources of Data

The sources of data were mainly from three media stations; namely Rima FM, Rima TV, Vision FM in Sokoto Metropolis.

Primary Sources

As stated earlier, the primary sources of data for this study were three media stations in Sokoto metropolis – Rima FM, Rima TV, Vision FM. Also, respondents who are regular viewers and listeners of the media stations under this study were consulted through questionnaires.

Secondary Sources

The secondary source of the data for this study included textbooks and research works such as journals, articles, magazines etc. This method helped in getting valid information which was used in the literature review section of this study.

Conclusion

In conclusion, this chapter attempts to point out the method used in the study in the collection of data. The section explored research methodology; theoretical framework, research design, population of the study, sample and sampling technique, methods of data collection, instrument of data collection, sources of data and conclusion.

DATA PRESENTATION AND ANALYSIS

Introduction

This chapter presents and analyze the data collected in respect to this study. This involves the processing of various responses collected through questionnaire from the respondents.

EXTRACT 1: Rima FM

4/1/2019

Special Announcement

This is to inform the general public that, His Excellency, the State Governor, Rt. Hon. Aminu Waziri Tambuwal, CFR (Mutawallen Sokoto) has approved the appointment of 2017 Hajj Reception Committee with the following composition:

1. Alhaji Abdullahi Maigwandu Chairman

Hon. Commissioner Rural Dev.

2. Alhaji Sani Umar Member

Permanent Secretary, EXCO

3. Alhaji Buhari Dahiru

Member

General Manager FASCO

4. Alhaji Abubakar Shekara Member

MANAGING DIRECTOR, MEDIA SERVICES

SANARWA TA MUSAMMAN

Ana sanarda jama'a cewa RT HON gwamna Aminu Waziri Tambuwal ya aminta da nada kwamitin tarbon aikin hajjin shekara dubu biyu da goma shatakwas. Kwamitin na karkashin jagorancin.

Alhaji Abdullahi Maigwandu

Shugaba Kwamishina

Shugaban raya karkawa.

Alhaji Sani Umar

Wakili

Babban Sakatare EXCO

Alhaji Buhari Dahiru

Wakili

Baban Manajan Fasco

Alhaji Abu Shekara

Wakili

Babban Manajan Kafafen Yada Labarai

Lapses are:

1. Misuse of copula element in “sanarda” which was supposed to be written separate from its verb that is “sanar da”
2. Misuse of a compound word “shatakwas” as unhyphenated, which originally was supposed to be “shatakwas”
3. Misuse of punctuation is also observed. This is seen after Tambuwal in line 1 where a comma was not used.

EXTRA 2: Rima FM

2/3/2019

ANNOUNCEMENT

This is to inform candidates of Sokoto state origin who have been shortlisted for the 2017 Recruitment Screening Exercise/Interview into Nigerian Immigration Service that the Screening Exercise/Interview is scheduled to hold on 27th– 29th November, 2017 at Immigration Command and Staff Collage, Old Airport, Sokoto.

NASIRU BUBA

For: Permanent Secretary

Careers & Special Services

Cabinet Office, Sokoto

SANARWA

Sanarwa daga

Nasiru Buba

Babban Sakataren Ayyukka na musamman

From the data above; the following have been observed as lapses and analysed

1. Punctuation was not regularly used in the data above. See line 1 after Sokoto State. There was the need for a comma and immediately after the embedded clause.
2. After 7:00am in the last line, punctuation has been misused. There was not a comma.
3. Lack of conformity with the standard dialect of Hausa. See line one, the spelling of “assail”.
4. Syntactic lapse: Lack of agreement in terms of number between noun “dalibaa” (plural) and the proceeding pronominal “wanda” (singular). The pronominal was supposed to be “wandanda” (plural).
5. Lapse in correct usage of “hukumar shiga da fice” was observed. First the name of the organization should be written as “Hukumar Shiga-da-fice” with initial capitals; and spend there should have been the relay of the English equivalent so as to properly register the message across the target audience.
6. Lapses in the proper use of punctuations were recorded intermittently

EXTRACT 3: Rima FM

5/3/2019

This is to notify Parent and Guardians interested in securing admission for their wards/children into JSS 1 and SS 1 of Command Science Secondary School (Girls) Sokoto and Command Science Secondary School (Boys) Shagari to Purchase Entry at 8 Division of the Nigerian Army, (Formally 1 Brigade) Giginya Barracks, Sokoto at the cost of N 2000 Only.

2. The State Government intends to undertake payment of one academic session for the indigenes of Sokoto State who enroll into the Schools.
3. The doors will be available from now to Saturday 30th of December, 2017.

ANOUNCER

BELLO HASSAN JUNaidu

SANARWA

Ana sanarda uwaye da Maga isan yara masu son samar da yaransu guraban karatu a makarantar kimiyya babba ta mata da kuma ta maza babba dake shagari cewar rundunar soji najeriya tafara sayar da form din akan naira ?2000 kacal.

Gwamnatin Jiha Sokoto zata dauki nauyin biyan kuddin duk dalibin sakkwato na asali da yasamu gurabun karatu a makarantar.

Zaa fara siyar da takardun cikewar tun daga ranar assabar 30th ga watan December.

Sanarwa daga

Bello Hassan Junaidu

From the data above, analyses of the following lapses are:

1. Misuse of punctuation after “Maga isan” yara. There is a missing comma, which initially made it read as “maigaisan” yara meaning “the usher of children”
2. ?2000 should have been written in words as “two thousand naira”
3. The word “Maga’isan yara” is the dialect of Sokoto. Many non-sokoto listeners may not understand it. It should have been translated as “iyaye” or “masu kula or saukar nauyin yara”
4. Missing possessing “r” in the first line of the 2nd paragraph in “jihar Sokoto” and not “jiha Sokoto”
5. Misuse of “Zaafara” which was supposed to be written as “Za a fara” error can make the word look like a name of a person or place.
6. The word “sayar” it could surprise listeteners.
7. The spelling in the translations of words have mainly reflected only Sokoto dialect even though the target audience may include several non-Sokoto listeners.

EXTRACT 4: RTV

5/5/2019

Indomie

Please I want to buy indomie, ok, here, it is, no this is not my indomie, the difference is clear, is with the taste.

Indomie is different from the taste. The difference is clear, if it is not my indomie, please sir don’t call it indomie my indomie.

HAUSA VERSION

Don Allah Malam inason indomie, tau gashi, wannan ba indomie na bace, ai dandanon ta dabam yake da nasaura, akwai banbance da saura akwai bambanci kuwa sosai, in ba indomie ce ba gangariya karka sake kiranta da sunan indomie, dandanon ta dabam yake. Indomie ta!

The following lapses were noted in the translation;

1. Problems of word division, e.g. “inason” in place of “ina son”, “nab ace”, should read “na b ace”, etc.
2. “Banbance” should be pronounced “bambanci”.
3. “Indomie ta” should be “indomieta” to show possession.

EXTRACT 5: Rima TV

13/4/2019

Dangote Salt

When your food is cooking, you should add a little salt, you can never go wrong with dangote salt because is refined, iodized and so white personised

HAUSA VERSION

Idan kina dafa abinci sai ki kara dan gishiri, gishirin dangote ake bukata, tatatce ne gashi fari

The following lapses are evident in the translation

1. “dangote” should be “Dangote”.
2. “tatace” should read “tatacce”.
3. Punctuation problems to allow smooth reading.

EXTRACT 6: Rima TV

11/5/2019

Bank Account

Ego, Kudi, Kobo, Ego, Kudi, Kobo, go bank, open account, for what now, open account, send money, borrow money, collect money, and send it from your phone.

He he my people when you open bank account from your bank, you will save money inside send it from your phone, is not finished, bank will give you small loan on top so that you will add in your business that's how your money will be there, go and open bank account for yourself, so that it will be better for yourself, so that it will be better for you don't be dull, go to the bank, ok, ok, open account I will go.

This message is from Nigerian banks.

HAUSA VERSION

Jeka Banki, A'a nanyi me, Ka bude Asusun ajiyar kuddi, don Ajiyar kudi da kuma rance, to a turama kudi kaima ka tura kudi ta wayar ka, kaje banki. Idan ka bude kudi a ciki bugu da kari bankin ka zai iya arama kudi kadan sannan kuma kudinka na nan a ajiye, kabude asusun ajiyar kudi a yau, kai ai zan kama hanya, nace kaje banki kabude asusun ajiya fa, eh na kama hanya, ai zan tafi bankin kenan wannan sako ne mai danke da tallafin bankunan najeriya, babban bankin kasa wato CBN da kuma hadin gwiwar ndic don more faidojin dake tare da tsarin tattalin kudi

1. “A'a nayime” should read “A'a nanyi me?” with question mark
2. No Hausa hook letters for “kuddi”, “kari”, “bude”, etc

EXTRACT 7: Vision FM

3/6/2019

Airtel

Chai, this Airtel big brekete, just make everything I touch come six, my hundred naira recharge come six hundred, my market too six, even my.....your wife just born six children, Ewoo! Ahaa turn your recharge card into six when you dial Dial *555*pin# to recharge at airtel big brekete will dash you six hundred naira for every #100 recharge. And #1200 for #200 to call and browse bonus for 30 days for everyone who owns Airtel, the smartphone network.

HAUSA VERSION

*Airtel big brekete wanda ke bani naira dari shida idan na saka katin naira dari, to ai kome nawa ya zama shida-shida. Aliyu taho nan matarka ta haifi ya'ya shida yanzunnan wayyo .kamaida katin kiranka sau shida, wato idan ka danna *555*pin# airtel big brekete zai baka dari shida akan katin naira dari ko naira dubu daya da dari biyu akan katin dari biyu don kiran da shiga yanar gizo, kuma za'a mora har tsawon kwana talatin ga duk masu amfani da layin airtel (source: vision FM)*

1. The word “chai” at the beginning of sentence has not been translated, thus the surprise is missing
2. “This Airtel big Brekete” should have been put in quotes and read with a special voice.
3. Too long sentences without punctuation, indeed there is only one full-stop in the whole translation which will be difficult to read

EXTRACT 8: Vision FM**6/6/2019****Ecobank Express Account**

Hmm see is Alert woo, Are you sure this guy is OK who is laughing with his phone, you didn't here say Ecobank is giving out Awoof anyhow because any transaction from my Express account, I will get awoof anyhow, you mean it Yes ooo, you fit get your money back when you use your ecobank express account reach 3 times every week or dial press they will put for win instant when you do any transaction for ecobank express point that is near you, download ecobank mobile now-now to open express account instant and begin to win sharply as you use your account terms and condition apply.

HAUSA VERSION

Yaya babu biyan bashi yau, kuyi amfani da wayana mana A'a to Zaka.....wai me ke faruwa ne yaya kake ta yawon rokon aiki ne. Ecobank express account ne ke bada kyauta kana iya samun kyauta idan kayi hada-hada guda uku, A kalla a ko wane sati, akwai kyaututtuka da za'a samu a take idan kayi hada-hada a kowanne reshen ecobank express point, kar kayadda ka rasa, saukar da ecobank mobile yanzu domin bude ecobank express account naka a take ka fara amfani da asusun ka ka fara lashewa, akwai sharuda da ka'idoji- Ecobank bankin nahiyar Africa.

Lapses above include:

1. Missing punctuation marks as seen at the beginning affects meaning when sentences are read without them
2. There are no full-stop or commas to guide safe reading of text.

EXTRACT 9: Vision FM**10/6/2019****Greenfield**

Do you like enroll for any computer professional courses if yes, Greenfield computer training institutes are the answer it is an outlet of Usmanu Danfodiyo University professional services UDUCONS. They offer courses such as networking Basics, Java programming, web design, and development, ICT fundamental and sisco, spss, advance excel mobile application development, they also enroll students from secondary school, IT students from polytechnic and universities, corpors are also inclusive, they render IT consultancy services contact them at Block B24 at city view plaza sultan Abubakar Sokoto, or email them at Greenfieldcomputersok@gmail.com.

HAUSA VERSION

Aiki na makarantun kimiyya da fasaha da jamio'i, harda yan yiwa kasa hidima ba'a bar su a bay aba, wato corpors, suna kuma bada horarsuwa na musamman kudai ku tuntube su a gini mai lamba B24 city view plaza kan titin sultan Abubakar diplomat Sokoto domin Karin bayani kuna iya tuntubarsu ta yanar gizo a Greenfieldcomputersok@gmail.com. (Vision FM).

Lapses have been noted as follows

1. Name of Greenfield institute should have been in capital letters
2. Word division problems e.g. “harda” in place of “har da”, “ba’a” in place of “ba a” etc

EXTRACT 10: Vision FM**16/6/2019****Milkose**

Knock-Knock, yes who is there, Grandpa is me, oh my child how are you doing today am fine, grandpa can I have milkose sweets, I have only one here, and I will take it after my meal, check with your dad, grandpa give me.

What’s the problem grandpa refuse to give me milkose sweet, daddy can I have N5 to buy one (1) milkose sweet, hmm that grandpa’s habit of hiding one and showing you another one of now my child here is milkose have it, oh yeah thank you Grandpa. He he he he he he, this is the same way I use to play with your father in those days, milkose sweets from sweetco foods limited has been the choice of many in Nigeria from generation to generation and will still be with you the rest of your life, I love you milkose, milkose sweet proudly Nigeria.

HAUSA VERSION

Knock-Knock, wake buga kofa ne, kaka nice, A’a yarinya ta ya kike, lafiya kaka, don Allah kaka zan samu Alewan milkose, kinganta guda dayace ta rage kuma zan sha ne bayan naci abinci, tambayi babanki, kaka do Allah ka bani, ke wai menene, kaka ne ya hanani alewa milkose ba, baba don Allah ka bani N5 in siya Alewar milkose guda daya. Hahaha haka halayyar baba take sai ya boye daya a aljihu sai ya nuna maka daya, to yarinya yanzu ga milkose karbi, Yauwa nagode kaka hahahaha, Ada wannan shine irin wasan da nayiwa babanki, Alewar milkose daga

1. The words “knock-knock” should have been translated as “kwam-kwam” or “sallama dai” in place of the English “knock-knock” thus reading ‘it in Hause is proper.
2. Word division problems as in “Ada” which should read “A da” or “shine” which should be written as “shi ne”.

EXTRACT 11: Vision FM**20/6/2019****(SENATE)**

The senate has agreed with the house of representative to approve a bill that will make June 12, the nation’s Democracy Day.

With the approval of the bill that sought to declare June 12 as Democracy day in Nigeria and bringing the act in tandem with the current realities and exigencies of modern times, it means that Nigeria as a country would then be marking the date as the country’s democracy day.

The bill which emanated from the House of Representatives got unanimous adoption of the senators during plenary when it came up for concurrence.

The bill seeks to amend the public Holiday Act 2004 to make June 12 the new day for democracy day celebration to replace May29, which marks the official handing over from military to civilian administration in 1999.

With the passage by the senate, the bill would then be transmitted to President Muhammadu Buhari for assent, after the Legal Service Department of the National Assembly must have done its job on the passed

bill.

It would be recalled that President Buhari had in June last year directed that the National Democracy Day of May 29 be replaced with June 12 as new date for democracy celebration and change of batons in terms of power transmission.

HAUSA VERSION

SANARWA

Majalisar dattawan najeriya ta amince da majalisar wakilai kan amincewa da kudirin nan na sanya ranar 12 ga watan yuli a matsayin ranar damukradiyya.

Baya ga amincewa da kudirin wanda ya bukaci a saka ranar 12 ga watan yuni a matsayin ranar damukradiyya a najeriya wanda ya kawo dokar daga yanzu najeriya zata rika gudanar da ranar demukradiyya ne a 12 ga watan kowane watan yuni.

Kudirin wanda ya fito daga majalisar wakilai ya kuma samu amincewar dukkan sanatoci a lokacin da aka gabatar da kudirin a zaman majalisar.

Kudirin dai ya nemi a yi gyaran fuska ga dokar Hutu ta shekara ta 2004 wajen sanya sabon tsarin ranar 12 ga watan yuni a matsayin ranar damukracdiyya domin maye gurbin ranar 29 ga watan mayu Wacce rundunar Soji ta mika mulki gafarar hula a hukumance a shekara ta 1999.

Bisa ga Amincewai da majalisar dattawa ta yi, a mika kudirin ne ga shugaban kasa Muhamadu Buhari domin ya rutaba masa hannu, idan Sarkin Al'amuran sari na majalisar kasa ya kamala aikina game da kudirin da aka amunta da shi.

Idan dai za'a iya tunawa, a watan Yuni shekarar da ta gabata dane Shugaban Kasaiyya Muhamadu Buhari ya bukaci da a maye ranar 29 ga watan mayu da ranar 12 a watan yuni domin yin bikin ranar damukrayya tare da canza tsarin yadda ake mika mulki.

The following lapses are:

1. Authography spelling; datattawa, najeriya, majalisar, wakilai yuli, yuni, mayu, dokar, yunin, ranar and damukradiya are to be in capital letters
2. There is no inclusion of "a hukumanci" in paragraph four, before shekara ta 1999
3. Replace "sanya" with "bukaci a saka" in paragraph two
4. Replace "kawo" with "kuma sanya" in paragraph two
5. Include "sabuwar" between "matsayin" and "ranar" in paragraph four to mark the new date

EXTRACT 12: Vision FM

7/8/2019

Admission form

This is to inform the general public that Application forms for Admission into the following courses are now available for sale at N2000.00 only.

1. **Certificate in Arabic and Islamic Studies 2 years**
2. **Diploma in Arabic and Islamic Studies 3 years**

Interested candidates should contact Office of the Head of Department of Teaching, centre for Islamic Studies, U.D.U.S. City Campus.

ANNOUNCER:

MANAGEMENT

HAUSA VERSION

Cibiyar Nazari Addinin Musulunci ta Jami'ar Usmanu Danfodiyo Sakkwato. Tana sanarda duk wanda yake da bukatar sayen takardar cikewa (FORM) domin shiga karatu a wannan cibiya. An fara sayarda takardar cikewar (FORM) akan kudi naira dubu biyu kachal. (?2000.00)

1. Certificate in Arabic and Islamic Studies 2 years
2. Diploma in Arabic and Islamic Studies 3 years

Duk wanda yake da bukatar karanta wadannan kwasa-kwasai sai ya tuntubi Ofishin Shugaban Sashen karatarwa na wannan Cibiyar. A Mazaunin Jami'ar na cikin gari don samun cikakken bayani.

Sanarwa:

The lapses are:

1. Punctuation marks in “an fara, karatarwa, tuntubi, naira”
2. orthography lapse translate 2 years, 3 years to “hausa as shekara biyu, shekara uka”
3. Certificate in Arabic and Islamic Studies should be replace with “Takardar shedar nazarin larabcida addinain musulunci”
4. Diploma in Arabic and Islamic Studies should be replace with “Takardar Nazarin larabci da Addinin musulunci

Daga Hukumar Makaranta.

EXTRACT 13: Vision FM

18/05/2019

Good Evening Here is the News.

First the highlights.....

1. Nigeria Army Sokoto Division and its Nigeria counterparts hold joint security meeting to brainstorm on the security challenges in Sokoto State and its environments
2. Kano State Police Command intercepts 303 cartons of hard drugs suspected to be tramadol tablets
3. Austria's minister and far-right activist, Heinz-Christian Strache, resigns amid explosive corruption scandal.

THESE STORIES AND MORE COMING UP SHORTLY...

Today is Saturday 18th May, 2019... which is equivalent to 13th Ramadhan, 1440 after the hijrah of Prophet Muhammad, peace be upon him, Ameen.

My name is...

HAUSA VERSION

Good Evening Here is the News.

First the highlights.....

1. Rundunar Soji najeriya yanki jihar sakkwato da tawarorin na jamhuriyar nijer sunyi wani taron hadin guiwa domin tattaunawa akan matsalolin tsaroa jihar sakkwato da makotanta
2. Rudunar ‘yansanda jihar Kano ta cafke wasu kwalayen kwayoyi da ake zargin kwayoyin tiramol ne
3. An sami Heinz-Christian Strache wanda yayi nasarar samar da yancin kasar Austria biyo bayan shafe shekaru basu da ‘yanci dumu dumu da hannu a cin hanci da rashawa.

THESE STORIES AND MORE COMING UP SHORTLY...

Today is Saturday 18th May, 2019... which is equivalent to **13th Ramadhan, 1440** after the hijrah of Prophet Muhammad, peace be upon him, Ameen.

My name is...

The lapses are;

1. Orthography this word should be in capital letters “jamhuriyar, nijer,jihar, kano,”
2. “An sami” should be remove, “ya yi murabu” be between “Austria and biyo” in 3

EXTRACT 14: Vision FM

8/8/2019

COURT

To court matters now...

The Federal High Court sitting in Abuja threw out a suit seeking an order declaring vacant the seats of 54 National Assembly members who defected from the political parties which sponsored their elections to other ones last year.

The legislators targeted by the suit include the senate president, bukola Saraki, the Speaker of the House of Representatives, Yakubu Dogara, and a former Senate Minority Leader, Godswill Akpabio.

But delivering judgment on Friday, Justice Okon Abang held that the plaintiff which instituted the suit, the Legal Defence and Assistance Project, lacked the locus standi to institute the suit.

He held that LEDAP’s status as a registered corporate body under the company and Allied Matters Act was not sufficient to confer the right to institute the action on behalf of the public.

The judge held that despite the noble intention of the plaintiff and “a good case” it presented, its lack of locus standing to file the action had robbed the court of the jurisdiction to consider the merit of its claims in the suit.

It added that the plaintiff’s failure to join the People’s Democratic Party, the All Progressives Congress and the Action Democratic Congress which sponsored the elections of the defector legislators, was fatal to the suit.

According to justice Okon Abang, those with sufficient interest with locus standi to institute the suit included the Independent National Electoral Commission, which is statutory empowered to regulate the

activities of political parties, the political parties from which the legislators defected to the other ones, a member of any of the political parties, a member of the constituencies of the legislators or a registered voters in the lawmakers' constituencies.

HAUSA VERSION

Wata BabbarKotun Tarayya da ke zaman ta a birnin tarayya Abuja ta kori karar da aka shigar wacce ake neman sauke 'yan majalisar dokoki 54 da suka canza sheka daga jam'iyyun siyasar da sukayi nasara karkashin inuwar su zuwa wasu jam'iyyu a shekarar da ta gabata.

Wadanda aka shigar da karar akansu dai sun hada da shugaban Majalisar Dattawa, Bukola Saraki, da kakakin majalisar wakilai, Yakubu Dogara, da kuma tsohon shugaban marasa rinjaye na majalisar dattawa Godswill Akpabio.

Sai dai da yake yanke hukuncin a ranar Juma'a mai shari'a Okon Abang ya bayyana cewar wadanda suka shigar da karar basuda kwararan hujjojin da ya kamata domin kare karar.

Ya kuma bayyana cewar masu shigar da karar basu da 'yancin shigar da karar a madadin jama'a.

Lapses of the translation are:

1. The translator only paraphrased the information constant in the source language
2. The translator had deliberately ignored the remaining 2 paragraph 2 probably due to time constraint

EXTRACT 15: Vision FM

24/9/2018

PUBLIC ANNOUNCEMENT

This is to inform the general public and qualified candidates who wish to apply to Shehu Shagari College of Education Sokoto for National Certificate in Education (NCE) that, sales of admission form into NCE and Pre-NCE programmes for 2018/2019 academic session will commence from Monday 24th September to Friday 9th November, 2018.

Prospective candidates should purchase an Electronic Pin (E-Pin) to fill in the online form through the College Web Portal (www.ssoe.edu.ng) from any bank within Sokoto metropolis.

Candidates who registered and sat for the JAMB Unified Tertiary Matriculation Examination UTME and enlisted the College as their choice should present a copy of the result along with the acknowledgement page of the College completed form and copies of their valuable credentials to the NCE admission's office for further consideration.

For further enquires call the following numbers: 08092018666, 07038533871, 08035823800

Announcer:

Ali Baba Sanchi

College Public Relations Officer

HAUSA VERSION

Ana Sanar da jamma'ar da kuma wandanda suka cancanta kuma suke da sha'awar neman gurbin karatu a kwalejin Ilmita Shehu shagari dake nan sakkato domin karantun NCE da na share fagen NCE cewar zan soma sayarda takardun cikewa domin neman gurbin karatu a kwalejin na Shekarar karatu 2018/2019 daga

ranar litinin 24 ga Satumba zuwa Juma'a a ga Nuwamba, 2018.

Masu neman gurbin suna iya su sayi lambobin naura wato (E-Pin) domin cike takardar a yanar gizo na makarantar (www.sscoe.edu.ng) daga kowane a cikin birnin Sakkwato

Wadanda Suka yi Jarabawar JAMB kuma suka zabi kwalejin a matsayin zabin farko wato First choice su zo da kwafi na sakamakon jarabawar da suka yi da kuma bangare kokuma rejina da suka cike na kwalejin da kuma kwafi na takardun karatunsu, su kai ofishi bayar da gurbin karatun na NCE domin tantance su.

Domin Karin bayani sai a kira 08092018666, 07038533871, 08035823800

The lapses are;

1. Orthography, in first line "alumma" should be replaced with "jama'a"
2. "litinin" should be "Litinin", "watan" should be between "ga and satumba" and also between "ga and Nuwamba" . "banki" should be between "daga kowane and a cikin", there should be "a" between "domin and tantance su"
3. First choice is not translated

EXTRACT 16: Vision FM

16/9/2019

ANNOUNCEMENT

This is to notify staff of kware LGEA who are "on course" that they are invited for verification at LGEA headquarter Kware from Monday 15th Sept, to Thursday 19th Sept, 2019 from 9:00am daily.

The staff "on course" should come along with relevant documents that includes:-

1. Admission letter
2. Identification card(ID card)
3. Examination card and
4. Receipt of last registration.

It is advised that all those on course should attend the verification as it is the criteria for extension of sponsorship to study in the high institutions

Announcer

Lawali Shehu Kware

Education secretary

Kware I.G.E.A

HAUSA VERSION

Ana sanarda ma'aikatan sashe ilimi na karamar hukumar mulkin kware wadanda ke wurin karantu wato "On Course" cewar ana gayyatar su domin su halarci tantance su da zaayi a shalkwatar da ke gari n Kware, daga litinin 6 ga watan Satumba zuwa Alhamis 19 ga Satumba 2019 da karfe tara na safiyar kowace rana

Ana bukarar malaman su zo da:

1. Takardar shaidar kada gurbin karatu
2. Katin tantancewa

3. Katin jarabawa
4. Rasin yin rajistar da akayi

Ana shawartar wadanda abin ya shafa da su halarci tantancewar domin itace hanyar da za'abin domin tsawaita masu iznin cigaba da karatunda sukeyi a manyan makarantinne

Sanarwa daya

Lawali Shehu Kware Sakataren Ilmi na

Karamar hukumar mulkin Kware

The lapses are:

1. "Sanarda", "wadanda", "zaayi", "kada", "rajistarda", "sukeyi" and "karatunda" should be "sanar da", "wanda da", "za a yi", "ka da", "rajistar da", "suke yi", and "karatun da" respectively
2. "Shalkwatar" should be replace with "hedokwatar sashen Ilimi (LGEA)"
3. There should be "watan" between "ga and satumba"
4. (b) "should be shedar wuri aiki (ID card)"
5. (d) there should be "karshe na" between "rasitin and yin" . the last word "makarantantinne" should be "makarantu"

EXTRACT 17: Vision FM 25/7/2019

SOKOTO SOUTH LOCAL GOVERNMENT COUNCIL NOTICE OF STAFF VERIFICATION EXERCISE

This is inform all the Sokoto South Local Government staff that, the Local Government will embark on its staff verification exercise effective from Tuesday 23rd July, 2019.

All staff as expected to come along with the following items

1. Original and photocopies of their Academic credentials and all other relevant employment documents.
2. Bank statement of salary Account from January 2019 to date
3. BVN number
4. Birth Certificate/Declaration of age
5. Staff Identity Card if available

TABLE OF DEPARTMENTAL VERIFICATION SCHEDULED DATES

S/N	DEPARTMENT	SCHEDULED DATES
1.	Administration dept	Tuesday 23 rd July , 2019
2.	Agric department	Friday 26 th July to Sunday 28 th July, 2019
3.	Finance department	Monday 29 th July to Wed 31 st July 2019
4.	PHC Department	Thursday 1 st August to Sat 3 rd August, 2019
5.	Social Welfare dept	Monday 5 th August to Wed 7 th August, 2019
6	Works department	Thursday 8 th August to Sat 10 th August, 2019

NOTE: Staffs are only going to be entertained strictly on the scheduled dates of their respective departments, therefore all staffs are advised to abide by the time scheduled for their departments in the table above.

Bello Bala Ibrahim

Secretary

For: Hon Chairman

HAUSA VERSION

Ana sanarda ma'aikatan karamar hukumar mulki Sakkwato ta kudu cewar karamar hukumar zata gudamar da tantance ma'aikata daga ranar Talata 23 ga watan Yuli 2019.

Ana bukatar ma'aikata da su zo da wadannan wuri tantancewar:

1. Takardun kamala karatu dana daukar aiki na kwarai
2. Bayanin akawunt na albashi daga banki, daga watan Janiru kawo yanzu
3. Lambar sirri ta BVN
4. Satifiket na haihuwa ko kuma takardar kotu mai nuna shekarun mutum
5. Katin shaida na ma'aikaci

Tantancewar zata kasance kamar haka:

1. Sashe mulki	Talat 23 zuwa alhamis 25 ga watan Yuli, 2019
2. Sashe Aikin gona	Juma'a 26 zuwa lahadi 28 ga watan Yuli, 2019
3. Sashe kudi	Litinin 29 zuwa Laraba 31 ga watan Yuli, 2019
4. Sashe Kiyon lafiya	Ahamis 1 zuwa assabar 3 ga watan Augusta, 2019
5. Sashen jin dadin Jama'a	Litinin 5 zuwa Laraba ga Augusta, 2019
6. Sashen ayukka	Alhamis 8 zuwa Assbar 10 ga Augsta, 2019

Za'a tantance kowane ma'aikaci ne a ranar da aka sakama sashen da yake. Saboda haka ana shawartar ma'aikatan dasu tabbatar sun bi kaidar ranar tantance su

Bello Bala Ibrahim

Sakatare

Amadadin maigirma

ciyaman

Lapses are;

1. "dukkan" should be between "bukatar and ma'aikata" in the second paragraph
2. "asusun ajiyar banki" should replace "akawunt" in number 2 and "Banki" should be "banki"
3. "Lambar sirri ta BVN" should be "Lambar tantancewa ta banki wato BVN" in number 3
4. "Satifiket na" should be replace with "takardar saukar" in number 4
5. (wato ID card) should be added at the end of number 5
6. In the table "mulki" first latter in capital letter (1), "aikin" should be between "sashe and gona" and "gona" first letter capital letter (2), "jin dadin" 'j' and 'd' should be in capital letter (5) and "ayukka"

- 'a' should be in capital letter (6) "sakama" and "dasu" should have space between each
7. The last word "ciyaman" should be "Shugaban karamar Hukuma"

Audience Reponse to Traslation (Quantitative Data)

This section contains the result of the 30 questionnaires that were administered on viewers and listeners of the Rima Radio, Rima TV and Vision FM. This section is divided into two. The demographic characteristics of respondents and possible ways of addressing the translation lapses

Demographic Characteristics of Respondents

In this section, the data includes sex, age, marital status, educational qualification, ethnicity etc.

Table 4.1 Sex Distribution of Respondents

Sex	Frequency	Percentage
Male	26	86.7
Female	4	13.3
Total	30	100.0

Table 4.1 shows that 86.7% of the respondents were males while 13.3% were females. The implication of this to the research is that the respondent had access to more males that watch and listen to commercial advertisement on TV and Radio than females who do. Also, this shows that males watch and listen to TV and radio commercial advertisement than the females.

Table 4.2 Age Distribution of Respondents

Age	Frequency	Percentage
18 – 27 years	13	43.3
28 – 37 years	6	20.0
38 – 47 years	9	30.0
48 – 57 years	2	6.7
Total	30	100.0

Table 4.2 shows that 43.3% of the respondents were between 18 – 27 years while 6.7% were between the ages of 48-57. The implication of this to the research is that youths watch and listen to commercial advertisement on TV and Radio than any other Age group do in Sokoto State.

Table 4.3 Distribution of Respondents by Marital Status

Marital Status	Frequency	Percentage
Single	10	33.3
Married	20	66.7
Total	30	100.0

Table 4.3 shows that 33.3% of the respondents were single while 66.7% were married The implication of this to the research is that more than any marital status, married people in Sokoto prefer to watch and listen to commercial advertisement on TV and Radio.

Table 4.4 Distribution of Respondents by Educational Qualification

Educational Qualification	Frequency	Percentage
Primary school leaving certificate	6	20.0
SSCE	8	26.7
NCE/ND	7	23.3
B.Sc/B.A/B.Ed/HND	9	30.0
Total	30	100.0

Table 4.4 shows that 20.0% of the respondents had Primacy school leaving certificate Qualification while 30.0% had B.Sc/B.A/B.Ed/HND. The implication of this to the research is that people with B.Sc/B.A/B.Ed/HND watch and listen to commercial advertisement on TV and Radio in Sokoto State.

Table 4.5 Distribution of Respondents by Ethnicity

Ethnicity	Frequency	Percentage
Hausa	18	60.0
Fulani	9	30.0
Yoruba	3	10.0
Total	30	100.0

Table 4.5 shows that 60.0% of the respondents were Hausas while 10.0% were Yorubas. The implication of this to the research is that the study area is dominated by Hausas and by nature the watch and listen to commercial advertisement on TV and Radio than any other ethnic group is Sokoto State.

Table 4.6 Distribution of respondents based on the Ability to communicate both Hausa and English

Ability to communicate in Hausa and English	Frequency	Percentage
Communicate in Hausa		
Yes	30	100.0
Total	30	100.0
Communicate in English		
Yes	30	100.0
Total	30	100.0

Table 4.6 shows that all the respondents, 100.0% were able to communicate in both Hausa and English. The implication of this result is that the respondents are actually suitable for this study as they would have an idea some of the translation lapses more so most of them are Hausas by ethnicity.

Table 4.7 Favorite Station and frequency of listen/ watch it

Favorite Station	Frequency	Percentage
Rima Radio	10	33.3
Rima TV	11	36.7
Vision FM	9	30.0
Total	30	100.0
How often do you		
Often	30	100.0
Total	30	100.0

Table 4.7 shows that 36.7% of respondents indicated that their favorite station is Rima TV while 30.0% indicated that their favorite was Vision FM. The implication of this result is that majority of the people prefer to watch commercial advertisement on Rima TV. Furthermore, the result shows that most of the respondents 100.0% watch and listen to commercial advertisement often.

Possible Ways of Addressing the Translation Lapses

This section shows the various ways by which translation lapses can be addressed.

Table 4.8: Translator should acquire linguistic knowledge of both the source and receptor Languages

Variables	Frequency	Percentage
Strongly Disagree	2	6.7
Disagree	1	3.3
Agree	14	46.7
Strongly Agree	13	43.3
Total	30	100.0

Table 4.8 shows that 46.7% of the respondents agreed that translator should acquire linguistic knowledge of both the source and receptor Languages while 3.3% disagree to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, there is need for those translators working with the station to acquire linguistic knowledge of both the source and receptor Languages.

Table 4.9 Translators should consult reference material while translating

Variables	Frequency	Percentage
strongly disagree	1	3.3
Disagree	7	23.3
Agree	10	33.3
strongly agree	12	40.0
Total	30	100.0

Table 4.9 shows that 40.0% of the respondents strongly agreed that translators should consult reference material while translating while 3.3% strongly disagree to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, there is need for those translators to consult their reference material while translating.

4.10: Any translator having translation lapses has to undergo professional training in the art and science of translation

Variables	Frequency	Percentage
strongly disagree	1	3.3
Disagree	1	3.3
Agree	12	40.0
strongly agree	16	53.3
Total	30	100.0

Table 4.10 shows that 53.3% of the respondents strongly agreed that any translator having translation lapses has to undergo professional training in the art and science of translation while 3.3% strongly disagree and

another 3.3% disagree to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, there is need for those translators that are having challenges with translation to undergo professional training in the art and science of translation

Table 4.11: The translator must remain objective regarding the message being translated.

Variables	Frequency	Percentage
Strongly disagree	5	16.7
Agree	11	36.7
Strongly agree	14	46.7
Total	30	100.0

Table 4.11 shows that 46.7% of the respondents strongly agreed that any translator must remain objective regarding the message being translated while 16.7% strongly disagree to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, there is need for those translators must be objective when they are translating any message.

Table 4.12: The translator should ensure that the meaning of a message is preserved no matter its nature

Variables	Frequency	Percentage
Disagree	9	30.0
Agree	17	56.7
strongly agree	4	13.3
Total	30	100.0

Table 4.12 shows that 56.7% of the respondents agreed that the translator should ensure that the meaning of a message is preserved no matter its nature and 13.3% strongly disagree to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, the translator should ensure that the meaning of a message is preserved no matter its nature

Table 4.13: The translator should reconsider lexical selection

Variables	Frequency	Percentage
strongly disagree	4	13.3
Disagree	2	6.7
Agree	16	53.3
strongly agree	8	26.7
Total	30	100.0

Table 4.13 shows that 53.3% of the respondents agreed that the translator should reconsider lexical selection when translating while 6.7% disagree to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, the translator should reconsider lexical selection when translating because that is the one of the challenges.

Table 4.14: The right syntax must be used

Variables	Frequency	Percentage
Agree	10	33.3
strongly agree	20	66.7
Total	30	100.0

Table 4.14 shows that 66.7% of the respondents strongly agreed that the right syntax must be used when translating and 33.3% agreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, the translator should ensure that they use the right syntax in order to reduce the lapses in translation.

Table 4.15: Proper use of grammar should be ensured

Variables	Frequency	Percentage
Strongly disagree	1	3.3
Disagree	4	13.3
Agree	19	63.3
Strongly agree	6	20.0
Total	30	100.0

Table 4.15 shows that 63.3% of the respondents agreed that proper use of grammar should be ensured while 3.3% strongly disagreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, the translator should ensure that they use proper use of grammar in order to reduce the lapses in translation.

Table 4.16: The translator should consider the transitional meaning

Variables	Frequency	Percentage
Agree	10	33.3
Strongly agree	20	66.7
Total	30	100.0

Table 4.16 shows that 66.7% of the respondents strongly agreed that the translator should consider the transitional meaning while translating and another 33.3% agreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, the translator should consider the transitional meaning anytime they are translating in order to reduce the lapses in translation.

Table 4.17: A translator should ensure that he uses appropriate and acceptable structures in the receptor language

Variables	Frequency	Percentage
strongly disagree	1	3.3
Disagree	6	20.0
Agree	17	56.7
strongly agree	6	20.0
Total	30	100.0

Table 4.17 shows that 56.7% of the respondents agreed that the translator should ensure that he uses appropriate and acceptable structures in the receptor language when translating while 3.3% strongly disagreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, the translator should ensure that he uses appropriate and acceptable structures in the receptor language

Table 4.18: A translator should make it a point that no two languages have the same phonology

Variables	Frequency	Percentage
strongly disagree	5	16.7
Agree	20	66.7
strongly agree	5	16.7
Total	30	100.0

Table 4.18 shows that 66.7% of the respondents agreed that the translator should make it a point that no two languages have the same phonology while 16.7% strongly disagreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, the translator should make it a point that no two languages have the same phonology.

Table 4.19: No phonological element of the original text should be retained.

Variables	Frequency	Percentage
strongly disagree	1	3.3
Disagree	1	3.3
Agree	19	63.3
strongly agree	9	30.0
Total	30	100.0

Table 4.19 shows that 63.3% of the respondents agreed that No phonological element of the original text should be retained while 3.3% strongly disagreed and another 3.3% disagreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, the translator ensure that no phonological element of the original text should be retained

Table 4.20: Any cluster that comes at the beginning or end of a word or even at the middle, as long as it contains more than two consonants should not be adopted in Hausa

Variables	Frequency	Percentage
Disagree	1	3.3
Agree	10	33.3
strongly agree	19	63.3
Total	30	100.0

Table 4.20 shows that 63.3% of the respondents agreed that any cluster that comes at the beginning or end of a word or even at the middle, as long as it contains more than two consonants should not be adopted in Hausa while 3.3% disagreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima Radio and Vision FM, the translator ensure that any cluster that comes at the beginning or end of a word or even at the middle, as long as it contains more than two consonants should not be adopted in Hausa.

Table 4.21: A stylistic approach that fits the rules of one language cannot necessarily fit the other

Variables	Frequency	Percentage
Disagree	5	16.7
Agree	10	33.3
strongly agree	15	50.0
Total	30	100.0

Table 4.21 shows that 50.0% of the respondents strongly agreed that a stylistic approach that fits the rules of one language cannot necessarily fit the other while 16.7% disagreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima FM and Vision FM, the translator ensure that a stylistic approach that fits the rules of one language cannot necessarily fit the other.

Table 4.22: The translator must have a good understanding of the audience for whom translation is purposely carried out

Variables	Frequency	Percentage
strongly disagree	3	10.0
Disagree	6	20.0
Agree	19	63.3
strongly agree	2	6.7
Total	30	100.0

Table 4.22 shows that 63.3% of the respondents agreed that the translator must have a good understanding of the audience for whom translation is purposely carried out while 16.7% disagreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima FM and Vision FM, the translator ensure that translator must have a good understanding of the audience for whom translation is purposely carried out.

Table 4.23: A translator should take care of the connotative meaning of words in the original version and try to realize their relative equivalents in the receptor language

Variables	Frequency	Percentage
strongly disagree	4	13.3
Agree	20	66.7
strongly agree	6	20.0
Total	30	100.0

Table 4.23 shows that 66.7% of the respondents agreed that the translator should take care of the connotative meaning of words in the original version and try to realize their relative equivalents in the receptor language while 13.3% strongly disagreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima FM and Vision FM, the translator should take care of the connotative meaning of words in the original version and try to realize their relative equivalents in the receptor language

Table 4.23: The translator must have the knowledge of the subject matter

Variables	Frequency	Percentage
Disagree	1	3.3
Agree	3	10.0
strongly agree	26	86.7
Total	30	100.0

Table 4.23 shows that 86.7% of the respondents agreed that the translator must have the knowledge of the subject matter while 3.3% disagreed to the statement. This implies that since translation lapses have been observed on Rima TV, Rima FM and Vision FM, the translator must have the knowledge of the subject matterTV, Rima FM and Vision FM, the translator must have the knowledge of the subject matter.

Discussion of the Findings

The findings of this research presented based on the objectives of this research.

Some of the translation lapses made in commercial advertisement in the three selected Sokoto Broadcast media. Include; misuse of copula element in “sanarda” which was supposed to be written separate from its verb that is “sanar da”, misuse of a compound word “shatakwas” as unhyphenated, which originally was supposed to be “sha-takwas”, misuse of punctuation is also observed. This is seen after Tambuwal in line 1 where a comma was not used. Punctuation was not consistent used. There was the need for a comma and immediately after the embedded clause, after 7:00am in the last line, punctuation has been misused. There was not a comma. Lack of conformity with the standard dialect of Hausa. See line one, the spelling of “assail”. Syntactic lapse: Lack of agreement in terms of number between noun “dalibaa” (plural) and the proceeding pronominal “wanda” (singular). The pronominal was supposed to be “wandanda” (plural). Lapse in correct usage of “hukumar shiga da fice” was observed. First the name of the organization should be written as “Hukumar Shiga-da-fice” with initial capitals; and spend there should have been the relay of the English equivalent so as to properly register the message across the target audience. Lapses in the proper use of punctuations were recorded intermittently, misuse of punctuation after “Maga isan” yara. There is a missing comma, which initially made it read as “maigaisan” yara meaning “the usher of children”, ?2000 should have been written in words as “two thousand naira”, the word “Maga’isan yara” is the dialect of Sokoto. Many non-sokoto listeners may not understand it. It should have been translated as “iyaye” or “masu kula or saukar nauyin yara”, missing possessing “r” in the first line of the 2nd paragraph in “jihar Sokoto” and not “jiha Sokoto”, Misuse of “Zaafara” which was supposed to be written as “Za a fara” error can make the word look like a name of a person or place, the word “sayar” it could surprise listeners, the spelling in the translations of words have mainly reflected only Sokoto dialect even though the target audience may include several non-Sokoto listeners, problems of word division, e.g. “inason” in place of “ina son”, “nab ace”, should read “na b ace”, etc, “Banbance” should be pronounced “bambanci”, “Indomie ta” should be “indomieta” to show possession, “A’a nayime” should read “A’a nayi me?” with question mark, No Hausa hook letters for “kuddi”, “kari”, “bude”, etc, the word “chai” at the beginning of sentence has not been translated, thus the surprise is missing, “This Airtel big Brekete” should have been put in quotes and read with a special voice. Too long sentences without punctuation, indeed there is only one full-stop in the whole translation which will be difficult to read, missing punctuation marks as seen at the beginning affects meaning when sentences are read without them, there are no full-stop or commas to guide safe reading of text. Name of Greenfield institute should have been in capital letters, word division problems e.g. “harda” in place of “har da”, “ba’a” in place of “ba a” etc, the words “knock-knock” should have been translated as “kwam-kwam” or “sallama dai” in place of the English “knock-knock” thus reading ‘it in Hausa is proper., word division problems as in “Ada” which should read “A da” or “shine” which should be written as “shine”, orthography spelling; datattawa, najeriya, majalisar, wakilai yuli, yuni, mayu, dokar,yunin, ranar and damukradiya are to be in capital letters, there is no inclusion of “a hukumanci” in paragraph four, before shekara ta 1999, replace “sanya” with “bukaci a saka” in paragraph two, replace “kawo” with “kuma sanya” in paragraph two, include “sabuwar” between “matsayin” and “ranar” in paragraph four to mark the new date, punctuation marks in “an fara, karatarwa, tuntubi, naira”, orthography lapse translate 2 years, 3 years to “hausas shekara biyu, shekara uka”, certificate in Arabic and Islamic Studies should be replace with “Takardar shedar nazarin larabci da addinin musulunci”, diploma in Arabic and Islamic Studies should be replace with “Takardar Nazarin larabci da Addinin musulunci, orthography this word should be in capital letters “jamhuriyar, nijer,jihar, kano”, “An sami” should be remove, “ya yi murabu” be between “Austria and biyo” in 3, the translator only paraphrased the information constant in the source language, the translator had deliberately ignored the remaining 2 paragraph 2 probably due to time constraint, orthography, in first line “alumma” should be replace with “jama’a, “litinin” should be “Litinin”, “watan”

should be between “ga and satumba” and also between “ga and Nuwamba” . “banki” should be between “daga kowane and a cikin”, there should be “a” between “domin and tantance su”, First choice is not translated, Sanarda”, “wanda”, “zaayi”, “kada”, “rajistarda”, “sukeyi” and “karatunda” should be “sanar da”, “wanda da”, “za a yi”, “ka da”, “rejistar da”, “suke yi”, and “karatun da” respectively, “Shalkwatar” should be replaced with “hedokwatar sashen Ilimi (LGEA)”, there should be “watan” between “ga and satumba”, (b) “should be shedar wuri aiki (ID card)”, (d) there should be “karshe na” between “rasitin and yin” . the last word “makarantantinne” should be “makarantu”, “dukan” should be between “bukatar and ma’aikata” in the second paragraph, “asusun ajiyar banki” should replace “akawunt” in number 2 and “Banki” should be “banki”, “Lambar sirri ta BVN” should be “Lambar tantancewa ta banki wato BVN” in number 3, “Satifiket na” should be replaced with “takardar saukar” in number 4, (wato ID card) should be added at the end of number 5, In the table “mulki” first letter in capital letter (1), ”aikin” should be between “sashe and gona” and “gona” first letter capital letter (2), “jin dadin” ‘j’ and ‘d’ should be in capital letter (5) and “ayukka” ‘a’ should be in capital letter (6) “sakama” and “dasu” should have space between each and the last word “ciyaman” should be “Shugaban karamar Hukuma”

On the other hand the nature of the lapses from the data gathered in the analysis it was found that, errors/lapses are seen in translation of commercial advertisement in Rima FM, Rima TV, Vision FM. Based on the extract, the research found that misuse of words, misuse of punctuation marks, lack of conformity with the standard dialect of Hausa, problems of word division, missing punctuation marks is seen in some sample, lapses is seen in some spellings, tautology is seen, punctuation marks was not regularly used in some data and lastly the spellings the translations of words have mainly reflected only Sokoto dialect even though the target audience many include several non – Sokoto listeners.

The research there for identify the ways of overcoming such lapses. Some of these ways include; there is need for those translators working with the station to acquire linguistic knowledge of both the source and receptor Languages, there is need for those translators to consult their reference material while translating, there is need for those translators that are having challenges with translation to undergo professional training in the art and science of translation, there is need for those translators must be objective when they are translating any message, the translator should ensure that the meaning of a message is preserved no matter its nature, the translator should reconsider lexical selection when translating because that is the one of the challenges, the translator should ensure that they use the right syntax in order to reduce the lapses in translation, the translator should ensure that they use proper use of grammar in order to reduce the lapses in translation, the translator should consider the transitional meaning anytime they are translating in order to reduce the lapses in translation, the translator should ensure that he uses appropriate and acceptable structures in the receptor language, the translator should make it a point that no two languages have the same phonology, the translator ensure that no phonological element of the original text should be retained, the translator ensure that any cluster that comes at the beginning or end of a word or even at the middle, as long as it contains more than two consonants should not be adopted in Hausa, the translator ensure that a stylistic approach that fits the rules of one language cannot necessarily fit the other, the translator ensure that translator must have a good understanding of the audience for whom translation is purposely carried out, the translator should take care of the connotative meaning of words in the original version and try to realize their relative equivalents in the receptor language and the translator must have the knowledge of the subject matter.

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

In this chapter, the research presented the summary of the findings, the conclusion and recommendations.

Summary of the Major findings

The findings of this research presented based on the objectives of this research.

Some of the translation lapses made in commercial advertisement in the three selected Sokoto Broadcast media. Include; misuse of copula element in “sanarda” which was supposed to be written separate from its verb that is “sanar da”, misuse of a compound word “shatakwas” as unhyphenated, which originally was supposed to be “shsa-takwas”, misuse of punctuation is also observed. This is seen after Tambuwal in line 1 where a comma was not used. Punctuation was not consistent used. There was the need for a comma and immediately after the embedded clause, after 7:00am in the last line, punctuation has been misused. There was not a comma. Lack of conformity with the standard dialect of Hausa. See line one, the spelling of “assail”. Syntactic lapse: Lack of agreement in terms of number between noun “dalibaai” (plural) and the proceeding pronominal “wanda” (singular). The pronominal was supposed to be “wandanda” (plural). Lapse in correct usage of “hukumar shiga da fice” was observed. First the name of the organization should be written as “Hukumar Shiga-da-fice” with initial capitals; and spend there should have been the relay of the English equivalent to properly register the message across the target audience. Lapses in the proper use of punctuations were recorded intermittently, misuse of punctuation after “Maga isan” yara. There is a missing comma, which initially made it read as “maigaisan” yara meaning “the usher of children”, ?2000 should have been written in words as “two thousand naira”, the word “Maga’isan yara” is the dialect of Sokoto. Many non-sokoto listeners may not understand it. It should have been translated as “iyaye” or “masu kula or saukar nauyin yara”, missing possessing “r” in the first line of the 2nd paragraph in “jihar Sokoto” and not “jiha Sokoto”, Misuse of “Zaafara” which was supposed to be written as “Za a fara” error can make the word look like a name of a person or place, the word “sayar” it could surprise listeners, the spelling in the translations of words have mainly reflected only Sokoto dialect even though the target audience may include several non-Sokoto listeners, problems of word division, e.g. “inason” in place of “ina son”, “nab ace”, should read “na b ace”, etc, “Banbance” should be pronounced “bambanci”, “Indomie ta” should be “indomieta” to show possession, “A’a nayime” should read “A’a nayi me?” with question mark, No Hausa hook letters for “kuddi”, “kari”, “bude”, etc, the word “chai” at the beginning of sentence has not been translated, thus the surprise is missing, “This Airtel big Brekete” should have been put in quotes and read with a special voice. Too long sentences without punctuation, indeed there is only one full-stop in the whole translation which will be difficult to read, missing punctuation marks as seen at the beginning affects meaning when sentences are read without them, there are no full-stop or commas to guide safe reading of text. Name of Greenfield institute should have been in capital letters, word division problems e.g. “harda” in place of “har da”, “ba’a” in place of “ba a” etc, the words “knock-knock” should have been translated as “kwam-kwam” or “sallama dai” in place of the English “knock-knock” thus reading ‘it in Hausa is proper., word division problems as in “Ada” which should read “A da” or “shine” which should be written as “shi ne”., orthography spelling; datattawa, najeriya, majalisar, wakilai yuli, yuni, mayu, dokar,yunin, ranar and damukradiya are to be in capital letters, there is no inclusion of “ a hukumanci” in paragraph four, before shekara ta 1999, replace “sanya” with “bukaci a saka” in paragraph two, replace “kawo” with “kuma sanya” in paragraph two, include “sabuwar” between “matsayin” and “ranar” in paragraph four to mark the new date, punctuation marks in “an fara, karatarwa, tuntubi, naira”, orthography lapse translate 2 years, 3 years to “Hausa as shekara biyu, shekara uka” , certificate in Arabic and Islamic Studies should be replace with “Takardar shedar nazarin larabci da addinin musulunci”, diploma in Arabic and Islamic Studies should be replace with “Takardar Nazarin larabci da Addinin musulunci, orthography this word should be in capital letters “jamhuriyar, nijer,jihar, kano,”, “An sami” should be remove, “ya yi murabu” be between “Austria and biyo” in 3, the translator only paraphrased the information constant in the source language , the translator had deliberately ignored the remaining 2 paragraph 2 probably due to time constraint, orthography, in first line “alumma” should be replace with “jama’a, “litinin” should be “Litinin”, “watan” should be between “ga and satumba” and also between “ga and Nuwamba” . “banki” should be between “daga kowane and a cikin”, there should be “a” between “domin and tantance su”, First choice is not translated,

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On the other hand, the nature of the lapses from the data gathered in the analysis. The research found that errors/lapses are seen in translation of commercial advertisement in Rima FM, Rima TV and Vision FM. Based on the extract, the research found that misuse of words, misuse of punctuation marks, lack of conformity with the standard dialect of Hausa, problems of word division, missing punctuation marks is seen in some sample. Lapses are seen in some spellings, tautology is seen, punctuation marks were not regularly used in some data and lastly, the spellings as well as the translations of some words have mainly reflected only Sokoto dialect even though many of the target audience include several non – Sokoto listeners.

The research therefore identifies the ways of overcoming such lapses. Some of these ways spelled out include: there is need for those translators working with the station to acquire linguistic knowledge of both the source and receptor Languages, there is need for those translators to consult their reference material while translating, there is need for those translators that are having challenges with translation to undergo professional training in the art and science of translation, there is need for those translators must be objective when they are translating any message, the translator should ensure that the meaning of a message is preserved no matter its nature, the translator should reconsider lexical selection when translating because that is the one of the challenges, the translator should ensure that they use the right syntax in order to reduce the lapses in translation, the translator should ensure that they use proper use of grammar in order to reduce the lapses in translation, the translator should consider the transitional meaning anytime they are translating in order to reduce the lapses in translation, the translator should ensure that he uses appropriate and acceptable structures in the receptor language, the translator should make it a point that no two languages have the same phonology, the translator ensure that no phonological element of the original text should be retained, the translator ensure that any cluster that comes at the beginning or end of a word or even at the middle, as long as it contains more than two consonants should not be adopted in Hausa, the translator ensure that a stylistic approach that fits the rules of one language cannot necessarily fit the other, the translator ensure that translator must have a good understanding of the audience for whom translation is purposely carried out, the translator should take care of the connotative meaning of words in the original version and try to realize their relative equivalents in the receptor language and the translator must have the knowledge of the subject matter.

Conclusion

This research concludes and reveals that there are translation lapses in advertisement, in English to Hausa in media stations in Sokoto metropolis (Rima FM, Rima TV and Vision FM). Such translation lapses as found in the stusy settings include misuse in words, misuse in punctuation marks, error in spellings that give it other meaning from the actual meaning and too long sentence without punctuations in the necessary places.

Recommendations

Based on the findings, the research recommend among other things that:

1. Those translators working with the station should acquire linguistic knowledge of both the source and receptor Languages.
2. There is need for those translators to consult their reference material while translating.
3. There is need for those translators that are having challenges with translation to undergo professional training in the art and science of translation.
4. There is need for those translators to be objective when they are translating any message.
5. The translators should ensure that the meaning of the message is preserved no matter its nature.
6. The translator should reconsider lexical selection when translating because that is one of the major challenges.
7. The translator should ensure that they use the right syntax in order to reduce the lapses in translation.
8. The translator should ensure that they make proper use of grammar in order to reduce the lapses in translation.
9. The translator should consider the transitional meaning of words used anytime they are translating in order to reduce the lapses in translation.
10. The translator should ensure that he uses appropriate and acceptable structures in the receptor language.
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13. The translator should ensure that any cluster that comes at the beginning or end of a word or even at the middle, as long as it contains more than two consonants should not be adopted in Hausa.
14. The translator should ensure that a stylistic approach that fits the rules of one language could not necessarily fit the other.
15. The translator should ensure that translator must have a good understanding of the audience for whom translation is purposely carried out.
16. The translator should take care of the connotative meaning of words in the original version and try to realize their relative equivalents in the receptor language.
17. The translator must have the knowledge of the subject matter.

DEDICATION

This work is dedicated to my parents Alhaji Abubakar Garba and Hajiya Hadiza Abubakar who always support me during my study. They were always loving and caring and supportive parents, I wish you all the best life has to offer.

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APPENDICES

Appendix I: Questionnaire

Dear Sir/Madam,

I am an M.A. student of Department of Modern European Languages And Linguistics, Usmanu Danfodiyo University, Sokoto, currently conducting a research on the topic “Investigating Translation Lapses in Commercial Advertisements in English to Hausa in Selected Broadcast Media in Sokoto Metropolis”. You are kindly requested to sincerely respond to the items in the questionnaire. Be rest assured that all information provided will be used strictly for academic purposes and anonymity is guaranteed.

Thank you for your cooperation

Section A: Respondents Demographic characteristics

Please tick (?) as appropriate option

S/N	Questions	Response
1.	Sex	(a) Male (b) Female
2.	Age	(a) 18 – 27 years (b) 28 – 37 years (c)38 – 47 years (d) 48 – 57 years (e)58 and above

3.	Marital Status	<p>(a) Single</p> <p>(b) Married</p> <p>(c) Divorced</p> <p>(d) Widowed</p> <p>(e) Separated</p>
4.	Educational qualification	<p>(a) Q'uranic education</p> <p>(b) Primary school leaving certificate</p> <p>(c) SSCE</p> <p>(d) NCE/ND</p> <p>(e) B.Sc/B.A/B.Ed/HND</p> <p>(f) PGD/PGDE</p> <p>(g) M.Sc/MA</p> <p>(h) Ph.D</p>
5.	Ethnicity	<p>(a) Hausa</p> <p>(b) Fulani</p> <p>(c) Yoruba</p> <p>(d) Igbo</p> <p>(e) Others specify</p>
6.	Possess the ability to communicate in Hausa	<p>(a) Yes</p> <p>(b) No</p>
7.	Possess the ability to communicate in English	<p>(a) Yes</p> <p>(b) No</p>
8.	Favorite Station	<p>(a) Rima FM</p> <p>(b) Rima TV</p> <p>(c) Vision FM</p>
9.	How often do you listen to it	<p>(a) Never</p> <p>(b) Rarely</p> <p>(c) Often</p> <p>(d) Very often</p>

Section B–What are possible ways of addressing the translation lapses

Note: Please tick (?) as appropriate option 1 – Strongly Disagree, 2 –disagree, 3 – Agree, 4 – Strongly agree.

S/N	Questions	Strongly disagree	Disagree	Agree	Strongly agree
1.	To ensure that the translator goes back to acquire linguistic knowledge of both the source and receptor Languages				
2.	Translators should consult reference material while translating				
3.	Any translator having translation lapses has to undergo professional training in the art and science of translation				
4.	The translator must remain objective regarding the message being translated.				
5.	The translator should ensure that the meaning of a message is preserved no matter its nature				
6.	The translator should reconsider lexical selection				
7.	The right syntax must be used				
8.	Proper use of grammar should be ensured				
9.	The translator should consider the transitional meaning				
10.	A translator should ensure that he uses appropriate and acceptable structures in the receptor language				
11.	A translator should make it a point that no two languages have the same phonology				
12.	In essence, no phonological element of the original text should be retained.				
13.	Any cluster that comes at the beginning or end of a word or even at the middle, as long as it contains more than two consonants should not be adopted in Hausa				
14.	A stylistic approach that fits the rules of one language cannot necessarily fit the other				
15.	The translator must have a good understanding of the audience for whom translation is purposely carried out				
16.	A translator should take care of the connotative meaning of words in the original version and try to realize their relative equivalents in the receptor language				
17.	The translator must have the knowledge of the subject matter				

Appendix II

SPSS Out Put

FREQUENCIES VARIABLES=VAR00001 VAR00002 VAR00003 VAR00004 VAR00005 VAR00006
 VAR00007 VAR00008 VAR00009 VAR00010 VAR00011 VAR00012 VAR00013 VAR00014 VAR00015
 VAR00016 VAR00017 VAR00018 VAR00019 VAR00020 VAR00021 VAR00022 VAR00023 VAR00024
 VAR00025 VAR00026

/ORDER=ANALYSIS.

Frequencies

Notes		
Output Created	17-FEB-2020 15:23:05	
Comments		
Input	Data	C:\Users\User\Desktop\Pavilon download\Aisha english.sav
	Active Dataset	DataSet2
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	30
	Missing Value Handling	Definition of Missing
	Cases Used	Statistics are based on all cases with valid data.
Syntax	FREQUENCIES VARIABLES=VAR00001 VAR00002 VAR00003 VAR00004 VAR00005 VAR00006 VAR00007 VAR00008 VAR00009 VAR00010 VAR00011 VAR00012 VAR00013 VAR00014 VAR00015 VAR00016 VAR00017 VAR00018 VAR00019 VAR00020 VAR00021 VAR00022 VAR00023 VAR00024 VAR00025 VAR00026 /ORDER=ANALYSIS.	
Resources	Processor Time	00:00:00.00
	Elapsed Time	00:00:00.02

[DataSet2] C:\Users\User\Desktop\Pavilon download\Aisha english.sav

Statistics							
		Sex	Age	Marital Status	Educational qualification	Ethnicity	Possess the ability to communicate in Hausa
N	Valid	30	30	30	30	30	30
	Missing	0	0	0	0	0	0
Statistics							
		Possess the ability to communicate in English	Favorite Station	How often do you listen to it	To ensure that the translator goes back to acquire linguistic knowledge of both the source and receptor Languages	Translators should consult reference material while translating	
N	Valid	30	30	30	30	30	
	Missing	0	0	0	0	0	
Statistics							
		Any translator having translation lapses has to undergo professional training in the art and science of translation	The translator must remain objective regarding the message being translated.	The translator should ensure that the meaning of a message is preserved no matter its nature	The translator should reconsider lexical selection	The right syntax must be used	
N	Valid	30	30	30	30	30	
	Missing	0	0	0	0	0	
Statistics							
		Proper use of grammar should be ensured	The translator should consider the transitional meaning	A translator should ensure that he uses appropriate and acceptable structures in the receptor language	A translator should make it a point that no two languages have the same phonology	In essence, no phonological element of the original text should be retained.	
N	Valid	30	30	30	30	30	
	Missing	0	0	0	0	0	
Statistics							
		Any cluster that comes at the beginning or end of a word or even at the middle, as long as it contains more than two consonants should not be adopted in Hausa	A stylistic approach that fits the rules of one language cannot necessarily fit the other	The translator must have a good understanding of the audience for whom translation is purposely carried out	A translator should take care of the connotative meaning of words in the original version and try to realize their relative equivalents in the receptor language	The translator must have the knowledge of the subject matter	
N	Valid	30	30	30	30	30	
	Missing	0	0	0	0	0	

Frequency Table

Sex

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	26	86.7	86.7	86.7
	Female	4	13.3	13.3	100.0
	Total	30	100.0	100.0	

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18 – 27 years	13	43.3	43.3	43.3
	28 – 37 years	6	20.0	20.0	63.3
	38 – 47 years	9	30.0	30.0	93.3
	48 – 57 years	2	6.7	6.7	100.0
	Total	30	100.0	100.0	

Marital Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	10	33.3	33.3	33.3
	Married	20	66.7	66.7	100.0
	Total	30	100.0	100.0	

Educational qualification

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary school leaving certificate	6	20.0	20.0	20.0
	SSCE	8	26.7	26.7	46.7
	NCE/ND	7	23.3	23.3	70.0
	B.Sc/B.A/B.Ed/HND	9	30.0	30.0	100.0
	Total	30	100.0	100.0	

Ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Hausa	18	60.0	60.0	60.0
	Fulani	9	30.0	30.0	90.0
	Yoruba	3	10.0	10.0	100.0
	Total	30	100.0	100.0	

Possess the ability to communicate in Hausa

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	30	100.0	100.0	100.0

Possess the ability to communicate in English

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	30	100.0	100.0	100.0

Favorite Station

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rima FM	10	33.3	33.3	33.3
	Rima TV	11	36.7	36.7	70.0
	Vision FM	9	30.0	30.0	100.0
	Total	30	100.0	100.0	

How often do you listen/ watch it

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Often	30	100.0	100.0	100.0

To ensure that the translator goes back to acquire linguistic knowledge of both the source and receptor Languages

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	2	6.7	6.7	6.7
	disagree	1	3.3	3.3	10.0
	agree	14	46.7	46.7	56.7
	strongly agree	13	43.3	43.3	100.0
	Total	30	100.0	100.0	

Translators should consult reference material while translating

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	1	3.3	3.3	3.3
	disagree	7	23.3	23.3	26.7
	agree	10	33.3	33.3	60.0
	strongly agree	12	40.0	40.0	100.0
	Total	30	100.0	100.0	

Any translator having translation lapses has to undergo professional training in the art and science of translation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	1	3.3	3.3	3.3
	disagree	1	3.3	3.3	6.7
	agree	12	40.0	40.0	46.7
	strongly agree	16	53.3	53.3	100.0
	Total	30	100.0	100.0	

The translator must remain objective regarding the message being translated.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	5	16.7	16.7	16.7
	agree	11	36.7	36.7	53.3
	strongly agree	14	46.7	46.7	100.0
	Total	30	100.0	100.0	

The translator should ensure that the meaning of a message is preserved no matter its nature

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	disagree	9	30.0	30.0	30.0
	agree	17	56.7	56.7	86.7
	strongly agree	4	13.3	13.3	100.0
	Total	30	100.0	100.0	

The translator should reconsider lexical selection

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	4	13.3	13.3	13.3
	disagree	2	6.7	6.7	20.0
	agree	16	53.3	53.3	73.3
	strongly agree	8	26.7	26.7	100.0
	Total	30	100.0	100.0	

The right syntax must be used

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	agree	10	33.3	33.3	33.3
	strongly agree	20	66.7	66.7	100.0
	Total	30	100.0	100.0	

Proper use of grammar should be ensured

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	1	3.3	3.3	3.3
	disagree	4	13.3	13.3	16.7
	agree	19	63.3	63.3	80.0
	strongly agree	6	20.0	20.0	100.0
	Total	30	100.0	100.0	

The translator should consider the transitional meaning

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	10	33.3	33.3	33.3
	strongly agree	20	66.7	66.7	100.0
	Total	30	100.0	100.0	

A translator should ensure that he uses appropriate and acceptable structures in the receptor language

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	1	3.3	3.3	3.3
	Disagree	6	20.0	20.0	23.3
	Agree	17	56.7	56.7	80.0
	strongly agree	6	20.0	20.0	100.0
	Total	30	100.0	100.0	

A translator should make it a point that no two languages have the same phonology

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	5	16.7	16.7	16.7
	agree	20	66.7	66.7	83.3
	strongly agree	5	16.7	16.7	100.0
	Total	30	100.0	100.0	

In essence, no phonological element of the original text should be retained.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	1	3.3	3.3	3.3
	disagree	1	3.3	3.3	6.7
	agree	19	63.3	63.3	70.0
	strongly agree	9	30.0	30.0	100.0
	Total	30	100.0	100.0	

Any cluster that comes at the beginning or end of a word or even at the middle, as long as it contains more than two consonants should not be adopted in Hausa

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	disagree	1	3.3	3.3	3.3
	agree	10	33.3	33.3	36.7
	strongly agree	19	63.3	63.3	100.0
	Total	30	100.0	100.0	

A stylistic approach that fits the rules of one language cannot necessarily fit the other

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	disagree	5	16.7	16.7	16.7
	agree	10	33.3	33.3	50.0
	strongly agree	15	50.0	50.0	100.0
	Total	30	100.0	100.0	

The translator must have a good understanding of the audience for whom translation is purposely carried out

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	3	10.0	10.0	10.0
	disagree	6	20.0	20.0	30.0
	agree	19	63.3	63.3	93.3
	strongly agree	2	6.7	6.7	100.0
	Total	30	100.0	100.0	

A translator should take care of the connotative meaning of words in the original version and try to realize their relative equivalents in the receptor language

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	4	13.3	13.3	13.3
	agree	20	66.7	66.7	80.0
	strongly agree	6	20.0	20.0	100.0
	Total	30	100.0	100.0	

The translator must have the knowledge of the subject matter					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	disagree	1	3.3	3.3	3.3
	agree	3	10.0	10.0	13.3
	strongly agree	26	86.7	86.7	100.0
	Total	30	100.0	100.0	